A SHORT TREATISE OF The *Great Worth* and *Best Kind* OF NOBILITY.

WHEREIN

That of *NATURE* is *highly commended*,
That of *GRACE* is *justy preferred*;
The one from *Humane Experience*.
The other upon *Divine Evidence*.

By *HENRY WHISTON*,
Rector of *Balcomb* in *Sussex*.

K

Eurib. Hecub.
Δεινὸς χαρακτὴρ κἀπίσημος ἐσθλῶν γενέσις.

Ambros. lib. de Noah & arc. c.4.
Familiæ hominum splendore generis Nobilitantur, animarum autem clarificatur gratia splendore virtutis.

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TO THE AUTHOR.

HAving peruſed your Book of, *The great Worth, and the Beſt kind of Nobility*; I deſire you would ſpeedily preſent it to the publique view: for as I find it in it ſelf Methodical, Perſpicuous, and Ingenious; ſo for theſe times I judge is very Uſeful: and therefore delay not the Publication, if you value the Opinion of

Your faithful Friend,

John Pearſon.

To the Right Worthy

Sir *WILLIAM HAWARD*

of *Tandridge* in the County of *Surrey*, Knight:

Gentleman in ordinary of his MAJESTIES Honorable Privy Chamber.

Right Worthy Sir,

THIS little Treatise speaks somewhat of the *great Worth and best kinde of Nobility*; And as the *Romans* had a double (a) Altar amongst them, one for the chastity of the *Patricians*, another for the chastity of the

(a) *Erat [antiquitus] sacellum pudicitiæ patriciæ in foro Boario ad ædem rotundam Herculis — Posteà, Virginia in vico longo ubi habitabat ex parte ædium quod satis esset loci modico sacellò exclusit aramq; ibi posuit & convocatis plebeiis matronis — Hanc ego aram, inquit, Pudicitiæ Plebeiæ dedico, vosq; hortor ut quod certamen virtutis viros in hac civitate tenet, Hoc pudicitiæ inter matronas sit, detisq; operam ut hæc ara quam illa si quid potest sanctius & à castioribus coli dicatur.* Liv. lib. 10.

Plebeians : So this sets up one Altar to the Nobility, and honour of the Peers and ancient Gentry of the Nation; another to Virtue and Piety, (b) *The best kinde of Nobility*; and which we shall take leave to call, *The Nobility of the people or communalty.* Not that we look upon Nobles and Gentlemen as strangers to Vertue, and aliens to Piety, to which they sacrifice dayly, and which shine forth in them more then in any else illustriously; but that Vertue and Piety advance the latter to that honour, in which they have no part nor interest naturally. Now as our intention is in general to mind the one, that they perfect what they have by Nature; and to perswade the other, to gain what from

(b) *Nobilitas sola est atq; unica virtus.* Juvenal.

from their birth they have not, by Vertue: and as our desire is in special to contribute something to the seasoning of Noble youth with Vertue and Piety, *Who are* (as (c) he said) *so born, that their good or evil example makes much for the good or hurt of their Countrey*: So the dedication of all is devolved upon you, not upon a single account, but upon several and different considerations. (d) The Divine Powers are brought in still by the Prince of Poets, chusing fit instruments for the designes they take in hand, sutable Agents for several actions: and there is such a sutableness betwixt the subject of

(c) *Ita nati estis, ut bona malaq; vestra ad remp. pertineant.* Tiber. de Neron. & Drus. Tacit. annal. lib. 4.

(d) Ὀυ πᾶσι θεοὺς πάντα χρῶμενον ποιεῖ ὁ Θεὸν Ὅμηρος, ἀλλ' ἐκάστῳ καθ' ἣν ἔχει τέχνην ἢ δύναμιν· ἢ γὰρ οὐκ ὁρᾶς τὸν Ἀθηνᾶν ὅπ πείσει βάλλει τοὺς Ἀχαιοὺς ὁ Ὀδυσσέα θαῤῥαλέοσαν, ὅταν συγχέαι τὰ ὅρκια, ὁ πάνδαρον ζήτησαν ὅπ δεῦραυτς τοὺς τρῶας ὀπὶ ὁ Διομήδει βαδίζοσαν; ὁ μὲν γὰρ ἀρωτῶ καὶ μαχόμεθ· ὁ δὲ τοξικὸς καὶ ἀνόπτος, ὁ δὲ δεινὸς εἰπεῖν καὶ φρόνιμος. Plutarch. περὶ τοῦ μὴ χρεμέμνων τοῦ πύθ.

this Treatise, and Your self: That as (f) some Writers are noted to propose such Authors for their Imitation; and (g) some women are said to set the fairest pictures before them for their better Conception: So we may seem, in drawing up this Piece, to have had our eye upon you; but that the picture fals much short of the Pattern.

(f) (g) *Quod mulieres uterum gestantes, quæ ut feliciorem de se sobolem gignant, intuentur subinde oculis fixis & vehementibus, in imagines exquisitè venustas. (Id quod Lacedæmoniis usitatum esse tradunt). Id Eucherius quoq; fecit ut aliquid laude dignum effingeret. Videtur sibi duorum maximè præcellentium virorum non informes proposuisse imagines, nimirum Augustini & Hieronymi; quorum imitatione sive assiduo aspectu, penitioriq; contemplatione suos sic informavit Commentarios, ut nihil illis sit vel doctius vel absolutius.* Magdeburg. cent. 5. cap. 10. *Sic Cyprianus, Ambrosius, Theophylactus proposuerunt sibi Tertullianum, Basilium, Chrysostomum, & alii alios.*

This is certain, There is not a Vertue named in this Treatise, as belonging to Gentlemen, but is singularly eminent in you. For matter of Learning, new and old, you may be styled much better then (g) he of whom it

(g) Pindar. Olymp. Od. 6. de Æneâ chorodidascalo.

it was first spoken, Σκυτάλη Μυσῶν, *Secretary and Interpreter to the Muses*, their Ambassador or Nuntio, to communicate their secrets far and near to their Disciples. Γλυκὺς κρητὴς ἀγαθέγκτων ἀοιδᾶν, *A sweet cup of pleasant and delightful Discourses*; so I take leave to interpret it. Neither doth the book disable you as some, but fit you for business. (h) When you look off from that, Wisdom doth not look off from you, (i) but guides you with her eye, that you may (k) guide your Affairs with discretion. That may be truly said of you, in your Station, which was long since spoken of *Pericles* in his Generation, (l) *You know what belongs to your place, and can deliver your self*

(h) Τόλμαν καλῶν ἀρχαμένων σωφρόσυνα ἀκ ἀποβλέπει φρενῶν. Pindar. Nem. Od. 7.

(i) Psal. 38.

(k) Psal. 112. 15.

(l) *Laus Periclis in multis authoribus.* Γνῶναι τὰ δέοντα καὶ ἑρμηνεῦσαι αὐτά. Idem. testatur de seipso in Thucid.

self accordingly; without troubling, as he did *Greece*, or as others of late, either Country or County. And if weightier business were imposed, there would not be wanting in you, either (m) Δυνάμεις πολιτικὴ, *A Politick capacity*; or, Δυνάμεις ῥητορικὴ, *A Rhetorical faculty*, to manage them. For matter of Religion; (n) Learning and Piety, Science and Conscience are so tempered, that they give to each other Lustre and Beauty. For Humility and Courtesie (which are to every Vertue in the Soul, what Beauty is to Health and soundness in the body; to wit, an Ornament and Grace to them all)

(m) These two are required in an Historian by *Lucian*, and do as well become a Statesman. *Lucian. de conscr. Histor.*

(n) *In quo cum pietate doctrina, cum conscientia scientia, cum natura ars, cum disciplina rerum usus certavit.* Morn. de Hubert. Languet.

all); (o) They, as beautiful and fragrant flowers, are ſo reſplendent in you, that they attract the eyes, and hearts of all after you, and make not onely your Society, but very Name alſo pleaſant and pretious to the memory. What ſhould we ſpeak of other things? We have called out, in this Treatiſe, ſome few Vertues to inſiſt on; but you have ſtored your ſelf with the choyſeſt in every kinde. That not *this*, or *that*, but all diſcover themſelves in you in general. So that look what (p) Schollars and Gentlemen, are to others, that you are unto them, even an Oracle, as it were, and Orna-

(o) Φιλεῖ μὲν ὡς τὰ πολλὰ τὸ τῆς ἤθους ὑγιὲς τε καὶ μείλιχον, ἐπιδὰν ἀφ' ὑψηλοτέρων φυφαύνῃ τῆς φυσιωπῶν, θέλγει χειρῶδες τὰς γνώμας ἁπάντων· καθαρὸν δὲ καὶ τὰ λαμπρὰ τῆς ἀνθίων ἐν ἔαρι ὥρᾳ, ὁπόσα χλοάζουσαν καὶ οἷον ἐπτεινὰ μειδιῶσαν τῷ βαθῷ τὴν χρείας ὑπογράφει, ῥαδίας τῆς παιόντων τοῖς ὄψεις ἐφέλκει. Niceph. Greg. lib. 6.

(p) Σὺ δὲ οὐκ ἰαθὲς ἁπλῶς ἀλλὰ καὶ διδάσκαλος τοῖς βουλομένοις τὴν τέχνης· ὥστε χρῆν ὃ φῆς τοὺς πολλοὺς εἶναι οἱ ἰαθοὶ, τοῦτο ἐκείνοις σύ. Julian. Epiſt de Zen.

Ornament unto, Both. And (q) whereas many go onely to receive Honour and Maintenance from the Prince; you carry that to the Court, wherewith you are able to do Service and Honour to your Prince, when He shall be pleased to imploy you. (r) We scorn wittingly to stein our Credit, or Paper, with lies; or to render your Parts suspicious by fabulous reports. (s) *Per unius oris officium, non unius pectoris profunditur secretum.* One Pen *writes*, but every *true heart* that knows you will give *consent*, and every *ingenuous tongue* a *testimony* to the same *truth*. This, Sir, is the principal cause of our fastening

(q) *Interest inter eos qui in Principis gratiam incidunt, & qui eam promerentur.* Strad. —— *Vespasianus venerabilis senex & patientissimus veri, bene intelligit cæteros quidem amicos suos mutuis quæ ab ipso acceperunt, Marcellum autem & Crispum attulisse ad amicitiam suam, quod non à principe acceperunt, nec accipi potuit.* Quintil. de Orator.

(r) Οὐ ψεύδεϊ πήγξω λόγον. Pindar. Olymp. Od 6.

(s) Sidon. Apollinar. Epist. lib. 4.

fastening this Treatise upon you, that we might present our Reader with a fair President, and give him not only *dead*, but (as one speaks in another case) (t) *living counsel*. Again, if it were possible for any Honour to accrew unto any by such a worthless Piece, we know none deserves it better then your self. The high esteem which you bear to our Profession may call for it. (u) *You love* (as they said of the (*centurion*) *our Nation*; and whereas many are ashamed of our Coat and company, you seem rather to chuse our society; (x) like *Jupiter* and

(t) *Cassius dicebat alios declamasse, Varium Geminum vivum consilium dedisse.* Senec. Suas. 6.

(u) Luke 7. 5.

(x) Ζεὺς μὲν ἐπ' Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
χθιζὸς ἔβη μετὰ δαῖτα· θεοὶ δὲ ἅμα πάντες ἕποντο.
Hom. Il. 1.

——*Arcanâ sic Fama erumpere porta,*
Cælicolas si quando domus, litusq; rubentum
Æthiopum, & mensas amor est intrare minores.
Stat. Theb. lib. 5.

the

the rest of the Gods in the Poet, who when they mean to feast go to Sea, μεθ' ἀμύμονας Αἰθιοπῆας, and sit down with the blameless, though black, *Æthiopians*, as guests. Your special favour to us might challenge it. When we were meer strangers to your Person, though not to your Vertues, you offered to commend us to the Patronage and Protection of a great Peer of the Realm, a personage of singular worth and honour, Son of a Martyr (who resisted unto death for his Soveraign then alive, and on (y) whose Tomb that may much more deservedly be engraven, then it was upon an old *Romans* Statute, *Pietatis immobilis erga Principem*) and himself also of like eminent Piety

(y) *Statua L Vitellii pro rostris hanc habuit Inscriptionem, Pietatis immobilis erga Principem.* Sueton. in vit. Vitel.

Piety to King and Countrey, Learning and Religion. A favour that could not but have pleaſed any, and would have been refuſed by few. (z) Indeed the perſon commended is eaſily moſt an end perſwaded to forſake him that commends and betroth himſelf for his intereſts ſake to his ſervice to whom he is commended. (a) But as that Princeſs told her husband (when he asked her whether *Cyrus* did not ſeem to be a gallant Prince, who treated them both whom he had taken captive, ſo nobly) *That ſhe did not ſo much as minde or look upon him; but her minde and her eyes were*

(z) *Sæpe fit, ut is qui commendatus ſit alicui, pluris eum faciat cui commendatus ſit, quam illum à quo ſit.* Cicer. de fin. lib. 3.

(a) Ἐπήρετο ὁ Τιγράνης τὴν γυναῖκα· ἢ οὐ ἔφη ὁ Ἀρμένιος· καλὸς ἐδόκει ὁ Κῦρος εἶναι; ἀλλὰ μὰ Δί' (ἔφη) οὐκ ἐκεῖνον ἐθεώμην· ἀλλὰ τίνα μὲν, ἔφη ὁ Τιγράνης; τὸν νὴ Δία, ὃς δ' αὐτῶν ψυχῆς ἂν πείσαιτο ὥστε μὴ με δεῖν λαθεῖν. Zen. Cyr. pæd. lib. 3.

were upon him (meaning the Prince her Husband) *who offered with his life to purchase her Liberty.* So, Sir, Let me tell you, we cannot but (*adoratis tamen à longè adorandis*) respect him who did so much respect our advantage and advancement.

We have told you, or rather the World, the reasons of of this our Dedication. Now as we gladly hear you talk in private, so we can as willingly talk of you in publique. (b) The eye is not easily taken off from pleasant objects, nor the tongue from pleasing subjects. But we must make an end, otherwise Criticks will tell us that we exceed the

(b) φιλεῖ μὲν ὅτε ὄψις ῥαδίως ἀναχωρεῖν τῶν τερπνῶν θεαμάτων, κἂν ἀφέλκῃ τίς βίᾳ πρὸς αὐτὰ πάλιν φέρεται· ὅτε λόγος τῶν ἡδίστων διηγημάτων. Nazian. Orat. 20.

the limits of an Epistle. (c) Yet shortness is no more of the Essence of an Epistle, then it is of a Man. (d) It is not the number of lines, but the occasion and businesse, that puts limits to a Letter. We have more cause to suspect other Objections; but as little cause, we think, to be troubled with them. Some will censure us for writing so Preacher-like: We acknowledge it here a fault, but such as we are in (e) love with, and are content the same Scoff should passe upon us, which the Oratour put upon *Aristoxenus*, for

(c) Πολλὰς πέμπε τὰς ἐπιστολὰς καὶ μακρὰς ὡς ἔνι μάλιστα· οὐ γὰρ ἀρετὴ ἐπιστολῆς ἡ βραχύτης, οὐ μᾶλλον γε ἢ ἀνθρώπου. Basil. Epist. 355.

(d) Ἔστι δὲ μέτρον ἐπιστολῆς ἡ χρεία· καὶ ὅτε μακροτέρας γεγράφηκον, οὐ μὴ πολλὰ τὰ πράγματα· ὅτε μικρολογητέον, ἐνθὰ πολλά. Nazian. Epist. ad Nicob.

(e) Seneca de Ovid. *Non ignoravit vitia sua, sed amavit.* Controv. 10.

(a) defining

defining the Soul to be a Harmony, (f) *Hic ab artificio suo non recessit*; This man departed not from his Art. Others may look upon the multiplicity of Quotations, as matter of affectation; But the Piece (as we have mentioned) was written chiefly for the use of young Gentlemen. And, as the Title perhaps may somewhat allure them who are such, usually, as stand much on their Birth: So we set on, as they commonly on their Garments, the more dressing; desiring to make it as acceptable to them, as they themselves to others; A thing ridiculous in the Pulpit, but not altogether improper for such things as

(f) Cicer. Tusc. quæst. lib. 1.

as come from the Presse. A third sort may think us too Satyrical in some passages; but we have (g) so writ, that none can conceit ill of us, that can rationally entertain a good conceit of themselves. If any be offended for himself or others, that this or that Vice is touched: (h) Let him plead (if he list) for *Baal*; and sacrifice still, if he think it can stand with his credit and safety, to his vitious Humour. We cannot commend that which the Scripture condemns, (i) a dumb Dog; nor him that barks without cause. Nor do we think that appellation given to Ministers, because they

(g) *Spero me secutum in libellis meis tale temperamentum, ut de illis queri non possit quisquis de se benè senserit.* Mart. Epist. ad lect. præfix. lib. 1.

(h) Judg. 6. 31.

(i) Es. 56. 10.

should be alwayes (k) brawling; but we hope (as he said) to live and die (l) αἰνέοντες αἰνετὰ, μομφὰν δ' ὀπαπτέοντες ἀλεγοῖς, Commending what is commendable, and not afraid to cast a Reproof, as salt upon unsavory persons.

(k) Δεῖ με νῦν ἢ τὴν ἀναισχυντίαν ἀλλὰ τὴν παρρησίαν· οὐδὲ τὸ γελοίμαρον ἀλλὰ τὸ ἐφύμερον· οὐδὲ τὴν ὑλακὴν ἀλλὰ τὴν φυλακὴν τῆς κεφαλῆς, καὶ τὸ ἅλας τῆς ψυχῆς ἄγρυπνον καὶ τὸ σαίνειν μὴ ὅσον κατ' ἀρετὴν οἰκεῖον, ὑλακτεῖν, δὲ ὅσον ἀλλότριον. Nazianz. Orat. 23.

(l) Pindar. Nem. Od. 8.

Right worthy Sir, We have now done our business, and shall take our leave; but (as the manner is at parting) not without a Prayer or good wish. And that shall be, what we conceive is, the highest happiness which a Courtier can desire, *That you may stand in Favour, and with Honour in the presence*

presence of your Prince here; and may enjoy the beatifical vision of your God hereafter: So he heartily wisheth, who shall alwayes be

Yours,

As he is much obliged to be,

In all service,

Henry Whiston.

Curteous Reader,

THat which the Poet looks upon as a ſign of a coy and ſqueamiſh ſtomach, let me beg as a favour of thee, which is, that in the firſt place *ſpectares* ἐγκατοκάλεον, and that before thou takeſt notice of mine, thou wouldeſt correct the Printers error in page 44. in the Section of Magnanimity, where receiving ſome few words to inſert immediately after the great *Machabee*, in memory of that invincible ſpirit, which dyed for his late Majeſty, he hath unluckily thruſt it under the letter (y) into the margent. And if thou ſhalt ſupply my ſhort expreſſions, to which the former precedents tyed me with ſuch a juſt eſtimation as that worthy Perſonage, and his right Noble Family deſerves, I ſhall look upon the miſtake as a happy error, and ſay of the hand that committed it, as the Poet did of his that erred in a higher deſign: *Si non errâſſet, fecerat illa minus.*

ERRATA.

IN *the Epiſt. Dedic. pag.* 5. *lin.* 6. *read* κρατὴς, *ibid. l.* 2. *marg. r.* ἀναμένον, *p.*8 *l.*2.*m.r.*promereantur, *p.*10.*l.*20.*r.* Statue. *In the Book, p.*2.*l.*2.*m.r.* Job. 6.45 *p* 3.*l.*17.*m.r.*ſacer, *p.*5.*l.*2.*m.r.*Pſal.45.2.*p.*11.*l.*15.*m.r.*δεῖνα, *p.*15.*l.*11. *m.r.*Aret. *p.*16.*l.*6.*m.r.*Areop. *ibid.l.*19.*m.r.*chon. *p.*18.*l.*11.*m.r.*orientis, *p.*20. *l.*15.*m.r.*κακαντρέχεια, *p.*21.*l.*3.*m.r.*ἐπαινέσαι, *ibid.l.*11. *r.* ἐχρέμπτετο. *p.*22. *l.*1.*m r.* Deut.34.10.*p.*33.*l.*9.*m.r.*θεήται, *p.*36.*l.*5.*r.*Plebeian. *p.*37.*l.*1.*m.r.*ἐκ, *p.*38.*l.penul.r.*φευγῶν, *p.*39.*l.*8.*r.*ἄλλα, *p.*44.*l.*5 *r.*threaten. *ibid.l.*9.*m.r.*Liv. *p.*48. *l.*1,2.*r.*χάρεις πλείστης without a comma between, *ibid. l.*12,13.*r.*ἄπορ. *r.*δυσκολία, *l penult.ibid.r.*μεσοὶ. *p.*49.*l.*16.*m.r.nutu atu, p.*50.*l.*11.*m.r.*Laphdion, *p.*51. *l.*24.*r.*worſt, *ibib.l* 12.*m r.* jubebat. *p.*55.*l.*32.*m.r.*maliciæ, *p.*60.*l.*14.*m.r.* ἐπανυπτοντα, *p.*62.*l.*1.*r.*Saleuci, *p.*63.*l.*7.*r.*naturâ, *p.*69.*l.*13.*m.r.*adjunctus, *p.*71.*l.*21. *r.*Ὑᾶτα, *ibid l.*8.*r.*γένος *l.*9.*r.* ὁπτῶθέμενοι, *l.*11.*r.*ὁπτελέκεσι, *p.*74.*l.*13.*r.*the, *p.*75.*l.*1.*r.*that, *ibib.l.*12,13,18.*r.* πίνεις, κυβεύεις, aud. *p.*78.*l.*8.*r.*give, *p.*80. *l.*5.*r.*mare, *ibid.l.*16.*r.*a light. *p.*90.*l.*18.*r.*Stageplayers. *p.*93.*l.*13.*r.* irreligious, *ibid.l.* 1.*m.r.*πληρεῖ. *p.*94.*l.*24.*m.r.*ὦ. *l.*28.*r.* τῷ. *l.* 32. *r.*ἠξίωσαν. *l.* 33. *r.* αἰνιπτόμενοι, *p.*96.*l.*22.*m.r.*Nabuth, *p.*79.*l.*4.*r.*obſcurity. *p.*99.*l.*2.*m. r.* ἐπαινέσω τέκνοις, *p* 100.*l.*9.*m.r.*ἄθλιον, *l.*10.*r.*ἢ. *l.*11.*r.*vim. *p.*102.*l.*1.*r.*meer. *p.*107. *l.*12.*m.r* ἐδαιεοῖσιν, *p.*112.*l.*11.*m.r.*Rom. *p.*113.*l.*5.*m. r.* Mic. *p.*114 *l.*3.*m r.* Mal.1.10. *p.*117.*l.*21.*r.*ipſis, *p.*120.*l.*11.*m.r.*ἔυδει, *p.* 127. *l.*8.*m.r.* ἔυτονον, *p.* 129.*l.*9.*m.r.* χαρεκτηριζόσης, *ibid.l.*16. *after* εἶτα δὲ *r.* φθόνε, φόνε τε θανατε τε, ἔστι —— *p.* 130.*l.*14.*r.*others, *ibid.*7. *m. after* factus *adde* è terrâ, *p.* 132.*l* 4 *m.r.* Jam.2.5. *p* 133 *l.*1.*m.r.* Mal. *p.*134.*l. blot out* ſuch. *p.* 138. *l.*1.*m. r.* μὴ ἢ βίον.

THE GREAT WORTH, AND BEST KINDE OF NOBILITY.

Act. XVII. 11.

These were more Noble then those in Thessalonica ——

IT is an old Maxim, (a) *Whatsoever is received, is received according to the model, capacity or disposition of the receiver.* This the present Text, and this common experience doth sufficiently confirm. Neither did the Apostles, nor have their successors found entertainment according to the worth of

(a) *Quicquid recipitur, recipitur ad modum recipientis.* Δοκεῖ ἐν τῷ πάσχοντι καὶ διαπιθεμένῳ ἡ τῶν ποιητικῶν ἐνέργεια ὑπάρχειν. Arist. de anim. lib. 2. cap. 2.

their Doctrine, but according to the temper and disposition of their Auditors. The one of old, the other at present finde some (b) fitted for the Kingdom of God, (c) taught of God, and (d) disposed for eternal life, who (e) with an honest and good heart hear the Word, keep it and bring forth fruit with patience; others they finde as profane as the high-way, as hard-hearted as rocks, as intractable as thornes, (f) unreasonable absurd persons, which sometimes scoff as they, (g) *What will this babler say?* sometimes mock and make themselves merry as they, (h) *These are full of new wine*; sometimes grow mad, as mad (i) as Tabred Tigres, (k) as they who cryed out against St. *Paul*, and cast off their clothes, and threw dust in the air, and are ready to do outrage, or offer some abuse to them while they speak. (l) An Historian relates, How *Constantius* the Emperour making a speech to a mixt multitude of Barbarous people, one of the many, because he could not hear him, went aside, and filled his shoes with dung, and drawing near to him flung it in his face. And what other usage can Ministers expect, when they deal with rude people, but to have all manner of filth, and dung cast in their faces? And such requital ((m) saith the Historian) they deserve who will play the Philosopher or Orator before Clowns. True it is, that as some slight learning

(b) Luk. 9. 62.
(c) Joh. 6. 4.
(d) Act. 13. 48.
(e) Luk. 8. 15, *&c.*
(f) 2 Thess. 3. 2.
(g) Act. 17. 18.
(h) Act. 2. 13.
(i) Τίγρεις πυμπανιζόμενοι. Plutarch.
(k) Act. 22. 23.
(l) *Quum Sarmatis, Dacis & Quadis fœdera feriret & in suggestu orationem haberet, barbaris malè audientibus quod ad hoc opus assueti non erant, unus e Quadis secessit & stercore alterum e calceis replevit, sub veste tulit, & propius accedens in vultum concionantis projecit.*
(m) *Id dedecus meveri puto qui inter rusticos aut Philosophari aut Rhetoricè loqui volunt.* Pompon. Lætt.

learning, and learned men too much; so *Constantius* doted so much upon it, and them; that more nicely then wisely (n) he would chuse none into his counsel, but such as could write both Prose and Verse; for which (o) he that as vainly lookt upon himself as a grand Signior, a Master and Tutor to all mankind, doth not unjustly censure him. Yet we do not count it such a fault to use both Philosophy and Oratory to the rudest in a plain, popular, and intelligible way; and that Historian also who was so much in love with Antiquity, that (p) he changed his Christian name *Petrus* into *Pomponius* upon that account, needed not to have looked far for Precedents in that kinde, unless he would have us think that neither *Xenophon* amongst the *Greeks*, nor *Cæsar* amongst the *Romans* did ever make use of Philosophy and Rhetorick in their Speeches to their Soldiers, or else that there were no Rusticks but all were Philosophers and Orators in their Armies. Whence arose those stories (q) of *Amphion*, and (r) *Orpheus*

(n) *Nec in Senatum quenquam admisit nisi eruditum & in dicendi facultate ita exercitatum, ut solutam ligatamq; scriberet orationem.* Zonar. tom. 3.

(o) Lypf. not. ad 3. lib. Polit. *Idem sæpe de seipso loquitur ac si esset voce & stylo humani generis quidam pædagogus.*

(p) *Tantus fuit admirator Romanæ vetustatis, ut Christiano Petri nomine rejecto se dixerit Pomponium.* Lud. Viv. in Bucholcer.

(q) *Movit Amphion lapides canendo.* Horat. car. lib. 3.

(r) *Sylvestres homines sacer interpresq; deorum*
Cædibus & victu fœdo deterruit Orpheus:
Dictus ob hoc lenire Tigres rabidosq; Leones.
Dictus & Amphion Thebanæ conditor arcis
Saxa movere sono testudinis.
Id. de art. Poet.

drawing woods, ſtones, Tigres, Lions and all ſorts of beaſts after them, and their building Towns by their muſick, but that they uſed it to all ſorts of people, and none ſo ſavage but ſome of them were civilized by the power of their Rhetorique? (s) *Hercules* alſo is fabled going about, and conquering all with his club, wherewith he beat down all before him; we will not ſay, That he carryed his Club in his mouth; but this we will ſay, That Rhetorical Speech, ſweet, pleaſant, curteous language will, if not knock a man down, yet make a man ſtoop, yield and conquer him as ſoon as the roughest Club. And he that went about conquering with his Club, had his Bow alſo and quiver full of Arrows, and was pictured, or faigned at leaſt to be pictured, amongſt the *Galls*, drawing all men unto him by the Ears, with chains that were faſtened to his Tongue. And wherefore this? but to ſhew that he got the Conqueſt of men, not ſo much by Force, as by Eloquence; and that the arrows which he ſhot, and which pierced ſo deep into the ſides of his enemies, were his ſharp and ſubtle Speeches. But though Rhetorique and Eloquence, may and hath been uſed ſucceſſully to all ſorts of men, yet it never was,

(s) Τὸ ῥόπαλον ἔχει ἐν δεξιᾷ καὶ τὸ γωρυτὸν παρήρτηται καὶ τὸ τόξον ἐντεταμένον ἢ ἀεὶ τεταμένον πεφοδείκνυσι —— ὁ δὲ γέρων Ἡρακλῆς ἐκεῖνος ἀνθρώπων παμπολὺ τὴν πλῆθος ἕλκει οὐκ τῷ ὅπων ἅπαντας δεδεμένους — καὶ τά γε βέλη αὐτοῦ οἱ λόγοι εἰσὶ καὶ εὔσοχοι καὶ ταχεῖς καὶ τὰς ψυχὰς πρώσκοντες. Luc. Herc. Gal.

was, nor will be succesful in all. There are some metals that are not malleable, some rocks that cannot be broken, some beasts that cannot be tamed, (t) some deaf Adders that cannot be charmed, let the Charmer charme never so wisely. So that the effect still is in general according to the affection of the Hearer, except God by his Almighty power do break in and subdue all before him. This we know, There was an extraordinary grace in the very Speech of our Saviour, (u) *Grace* (saith the Psalmist) *is poured out into thy lips*, and (x) *He taught as one that had authority, and not as the Scribes and Pharisees.* And they that were sent to take him, were so taken with his speech that they forgat their Arrant, and thought they had excuse enough, because (y) *Never man spake* (they said) *as he spake.* Yet this grace of his could not work an impression upon all, but had various effects according to the variety of persons that he spake unto. (z) *Some said, he was a good man.* (a) *Others said, nay, but he deceives the people. Many said, he hath a Devil and is mad, why hear ye him? Others said, these are not the words of him that hath a Devil.* Yea, which is a thing to be wondred at, (b) Some *wondred at the gracious words which proceeded out of his mouth*; and yet would in a rage have rid the world of him at once, by casting him down headlong from the brow

(t) Psal. 58. 4, 5.
(u) Psal. 4. 5.
(x) Mat. 7. v. last.
(y) Joh. 7. 46.
(z) Joh. 7. 12.
(a) Joh. 10. 20, 21.
(b) Luk. 4. 22, 29.

of the hill whereon their City stood. So St. *Paul*, though his bodily presence were *weak*, and his speech in some respects ((c) as it is noted, and himself confesses) *rude*, yet was he not rude in knowledge, nor wanting in Rhetorique. When (d) *Barnabas* as the more proper person perhaps carryed away the name of *Jupiter*, yet he as the best spokesman was termed *Mercurius*. And his writings shew him to be a great *Mercurialist* indeed, a prime artist ((e) as he speaks of *Cicero*) in dealing with mens affections, and a singular (f) craftsmaster in managing his disputations. And yet this great Artist, this singular Craftsmaster, this *Mercurius* πρὸς μίμησιν, could not alwayes prevail, except it were with *Amphion* to draw stones after him, (g) *Once I was stoned*; or with *Orpheus*, the Trees, (g) *Thrice was I beaten with rods*; or brute beasts as at *Ephesus*, (h) *After the manner of men I fought with beasts at* Ephesus. True it is, that the miraculous power of God went along with him, and brake open the doors of mens hearts, and made some way for the Word to enter wheresoever he came, but otherwise his entertainment

(c) Hieronym. Ciliciſmos in Paulo notat. Prolog. Job. & poſt eum Salmaſ.

(d) Act. 14. 12.

(e) *Summus in tractandis affectibus artifex.* Quintil.

(f) *Paulum Apoſtolum proferam, quem quotieſcunq; lego videor mihi non verba audire ſed tonitrua. Legite epiſtolas--- & videbitis eum --- quàm artifex, quàm prudens, quàm diſſimulator eſt ejus quod agit. Videntur quidem verba ſimplicia & quaſi innocentis hominis & ruſtici, & qui nec facere nec declinare noverit inſidias, ſed quocunq; reſpexeris, fulmina ſunt. Hæret in cauſâ, capit omne quod tetigerit, tergum vertit ut ſuperet, fugam ſimulat ut occidat.* Hier. in Apol. pro Libr. contra Jovin.

(g) 2 Cor. 11. 25.

(h) 1 Cor. 15. 32.

tainment was according to the disposition of the people amongst which he came. (i) At *Lystra* he was welnigh stoned to death by the Heathen. Indeed at first seeing him cure a lame man, they would have sacrificed to him and *Barnabas* as Gods, and could scarse be restrained, but afterward upon the instigation of the *Jews*, they had almost sacrificed them to their own malice. (k) At *Antioch* the vulgus of the *Jews* stir up the devout women and chief men (who usually stir not in such cases unless stirred by some calumniations) against him and *Barnabas*. (l) At *Philippi* the Magistrate being in like sort incensed by the people, he is whipt, imprisoned, stockt together with *Silas*. (m) At *Thessalonica* he is greatly endangered by certain leud fellows of the baser sort who sought his life. (n) At *Ephesus* *Demetrius* with his fellow craftsmen, brethren in iniquity, raise the City against him, where he met with those beasts he spake off. (o) At *Hierusalem* he had certainly dyed had not *Lysias* the chief Captain rescued him, and set him afterward out of the reach of those who had bound themselves by oath not to eat or drink till they had slain him. If he found at any time any better welcome, it was among the better sort. (p) *Sergius* a prudent man desires to hear the Word from his mouth. (q) At *Corinth* *Crispus* the chief Ruler of the

(i) Act. 14. 13, 18, 19.

(k) Act. 13. 50.

(l) Act. 16. 18--24.

(m) Act. 17. 5.

(n) Act. 19. 24.

(o) Act. 21. 31. & 23. 12, 23, 24.

(p) Act. 13. 7.

(q) Act. 18. 8, 16.

the Synagogue is converted by him, and when the *Jews*, his constant enemies, laid it before *Gallio* the Proconsul against him, he drove them from the Judgement seat, and would not admit their (r) *bill of complaint*. When the beasts of the people came upon him at *Ephesus*, yet the (s) chief of *Asia* were his friends, and stood for him; and the Town-clerk, or Recorder rather, a man of (t) no mean office, speaks in the justification of him and his companions. *Lysias* the chief Captain of the *Roman* bands secures him (as we have said) from open outrage and secret conspiracy. (u) *Publius* the chief man of *Melita*, entertains him three dayes with all curtesie, and curing the Father of *Publius* and others, he is honoured there with many honours, and laded with all things necessary for his voyage to *Rome*; and though he met with (x) a base and wicked sort of people at *Thessalonica*, such as your catchpoles that wait upon Courts, who could they have caught him would have made him away, yet at *Berœa* he met with men of a right noble disposition, who entertained him and *Silas* with that respect which was due unto their place, receiving the Word with all readiness of mind, and searching the Scriptures whether the things they Preached were so or not; and accordingly the Spirit of God takes notice of their carriage, and writes down their commendation to all posterity, not without

(r) So Dr. *Hammond* interprets.

(s) Act. 19. 31.

(t) So the same Dr.

(u) Act. 28. 7, 10.

(x) Ἀγοραῖοι wicked men of the officers of the Court. Dr. *Hamm.*

without a sharpe reflexion upon those of *Thessalonica. These men* (to wit, the *Beræans*) *were more noble then those of* Thessalonica.

We have been too long in our Preface, yet the (y) Masters of Rhetorique do not prescribe any certain limits, but leave the same liberty therein as they do (y) to a Commander to make the Front of his battail as narrow, broad and deep as he please. And to have large Portals or Gatehouses with many lodgings in them, is not unusual for Noble and Gentlemens houses.

(y) Quintil. lib. 2. cap. 13. *Est optimum in omni oratione mediam hanc tenere dicendi viam quantum opus est, quantum satis est. Nec inornata debet esse brevitas, alioqui sit indocta, nam & fallit voluptas & minus longa quæ delectant videntur, ut amœnum, & molle iter etiamsi sit spatii amplioris minus fatigat, quam durum aridumq; compendium.* Id. Οὐκ ἐπαύδα ὅτι τὸ ἂν ᾖ πρὸς τάχος, ᾖ πρὸς σωτόμως, ἀλλὰ πρὸς μέσιος. Arist. Rhet. lib. 3. cap. 16.

In the words, there is a commendation given to the *Beræans*, and a special thing commended in them, which is their *Nobility. The men of* Berœa *were more noble----*

Now in that the Spirit of God is pleased to bestow a commendation upon the men of *Berœa*, we may observe;

That whatsoever is commendable in any, may have its commendation.

So

(z) *De præscientia verò quid dicam? quæ tantos habet testes quantos habet Prophetas.* Tert. lib. 2. adverſ. Marc.

So many Prophets (ſaid (z) one of the Ancients) *ſo many teſtimonies of Gods divine præſcience:* So may we ſay here, So many good men as are mentioned in ſacred Scripture, ſo many evidences of this truth. Their goodneſs ſome way or other is commended ſtill unto us. And as any of them have been eminent in any grace, ſo there is an eminent mark ſet upon them in reference to that. *Noah* is reported ſingular for his Godlineſs amongſt the world of ungodly. *Abraham*, as Father of the faithful, for his Faith. *Joſeph* as a ſpecial pattern of Chaſtity, *Moſes* of Meekneſs, *Daniel* of Temperance, *Job* of Patience, *Nathaniel* of ſingleneſs of Heart. There were groſſe errours, foul miſdemeanours amongſt the *Corinthians*, and in thoſe things St. *Paul* praiſed them not, but thoſe did not ſo far blaſt their good deeds, but that he did commend them for what they did well. (a) I praiſe you (brethren) that you remember me in all things. Whom Chriſt loves he rebukes, and ſo we finde him reproving almoſt every one of the ſeven Churches of *Aſia*, but yet he forgets not to commend that which was commendable in them. (b) Nay the Church of *Philadelphia* had but a little ſtrength, and there was but (c) ſomething of good found in *Abijah* the ſon of *Jeroboam*, and yet the Lord paſſes it not over in ſilence, but takes

(a) 1 Cor. 11. 17.

(b) Rev. 3. 8.

(c) 1 King. 14. 13.

takes notice of it. Nay more, though *Saul* were a wicked Prince, and *Davids* mortal enemy, yet (d) *David*, a man after Gods own heart, could finde somewhat to lament, and somewhat to comment upon at his death. Indeed, a pearl is not to be rejected though lying in a dunghil, or found in a Toads head, nor Vertue to be misliked, though lodged amongst many Vices; but as it was the custom of the (e) *Athenians* of old, to write the names of such as were fair, handsome persons upon their wals, or doors, or other places as it hapned, thus, *Such a one is fair, such a one is handsome or comely:* So if any do any thing handsomely, or in comely manner, we need not fear to say, *This was well or handsomely done.*

(d) 2 Sam. 1.22,24.

(e) Ἔγραφον δὲ Ἀθηναῖοι τὰ τῶν καλῶν ὀνόματα ὅτως· ὁ δεῖνα καλός. ἔγραφον δ' ἐν τοίχοις καὶ ἐν θύραις καὶ ὅπου τύχοι. Schol. in Arist. Ves. And hence *Plutarch* (as we suppose) to prevent curiosity, would not have men read so much as τὰς ἐπὶ τῶν τάφων ἐπιγραφὰς, or τὰ κατὰ τῶν τοίχων γράμματα, because commonly there was nothing written worth reading, but ἐμνήσθη ὁ δεῖνα τὸ δεινὸς ἐπ' ἀγαθῷ, καὶ φίλων ἄειδε ὅδε τις, καὶ πολλὰ τοιαῦτα γήμοντα φλυαρίας. Plutarch. de curios.

And this, in the first place, is but a piece of Justice. As the conception of all things was from the Goodness, so the disposition of all was from (f) the Justice of God. It was a work of Justice to make separation betwixt light and darkness, day and night, heaven and earth: so it is a work of Justice to distinguish betwixt good and evil, to separate the pretious from the vile, and

(f) *Justitiæ opus est quod inter lucem & tenebras separatio pronunciata est, inter diem & noctem, cœlum & terram ---- omnia ut bonitas concepit, ita justitia distinxit.* Tert. lib. 2. advers. Marc. c. 12.

and set it forth in its proper lustre. It's an act of Justice to give to every one his due, (g) *Tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour belongs.* And Praise is a tribute proper for good deeds, and Honour for such as excel in vertue. *We should offer Frankincense* ((h) said the wise Heathen) *to the gods, but praise unto men.* Indeed, though we are called upon and said also to praise God, yet not (i) properly. Something greater and better, as Confession, Honour, Blessing and Adoration belong unto him. Praise is a tribute proper to vertue and vertuous men. And as (k) great ones are more delighted with Praises then with Tributes, the one being paid even to Tyrants, the other to good Princes onely: so if they deserve it, it is but just that they should have it. And that not only as a just reward of their deserts, but of Gods graces within them. When God, the righteous Judge, shall crown at the last day the good deeds of his Saints, he shall crown but his own gifts. And when we praise the graces of men, we praise but the good-

(g) Rom. 13. 7.

(h) Τὸν λίβανωτὸν τοῖς θεοῖς, ἢ ὃ ἔπαινον τοῖς ἀνθρώποις δεῖ ἀπονέμειν. Socrat.

(i) Δῆλον ὅτι τῷ ἀείσων οὐκ ὀρθὸν ἔπαινος, ἀλλὰ μεῖζόν τι καὶ βέλτιον καθάπερ καὶ φαίνεται· τοὺς γὰρ θεοὺς μακαρίζομεν καὶ εὐδαιμονίζομεν, καὶ τῶν ἀνδρῶν τοὺς θειοτάτους μακαρίζομεν. Arist. Ethic. lib. 1. cap. 12.

(k) *Gloriosis dominis gratiosiora sunt præconia quàm tributa, quia stipendium & tyranno penditur, prædicatio autem nisi bono principi non debetur.* Cassiod.

goodness of God. (l) Whatsoever we see in them, is infused by him. All their vertue and goodness is but a drop from his Ocean, a spark of his flame, a beam of that sun. Now as he should rob the sun as it were of his glory, who would not delight in and praise its beams: as he should rob the fountain of its excellency, that should not commend its streams: so he should rob the great sanctifier of souls, who should not commend the graces of the Saints which he sees shine forth from the souls of the Saints. Unless a man therefore will be unjust and rob God as well as Man, he ought to give men the praise that is due unto their deserts. Neither should that great wickedness which many times is mingled with a little vertue in wicked men, rob them of the praise which is due to their vertue. That little vertue, be it what it will, is the work of God; and as he doth not let go any good works (m) unrewarded in this life, so neither should we.

(l) *Quicquid in his miramur ab illo est.*

(m) Ezek. 29. 18.

2. As this is a piece of Justice, so it is a piece of Christian wisdom and pious policy. We are not more kindly drawn on by any thing to vertue, then by Praise. It is a bait that is sutable to our disposition, and such as we are taken with as soon as with any temptation. (n) There is no better hearing nor sweeter Musick can sound in mens ears, then that of their own

(n) *Est ut Xenophon ait ἡδὺ ἀκούειν ἐπαινοῦ, utiq; si te mereri putes.* Plin. Epist. lib. 7.

own praise. (o) *Themistocles* confessed, that when the people in the *Olympick* Games, left their sports and fell a gazing and pointing at him, that then he received the fruit of his labour for *Greece*. (p) *Miltiades* his Trophees would not let him sleep before, he so much thirsted after that honor he saw conferred on him; and when he had attained the like himself, then he thought himself well apaid. The one stirred up, the other quieted his spirit. As the suggestions which Satan casts into our Hearts are as fiery darts to inflame them to evil: so the commendations which are given our selves or others, are as (q) fiery darts, as (r) light firebrands to set our hearts on fire with that which is good. (s) The comfortable heat of the fire doth not more affect us when we are a cold, nor doth the fragrant odour of sweet perfumes draw us more after them, then doth the commemoration of the Saints graces joyned with their just commendation draw us on to a vertuous

(o) When people gazed on *Themistocles* at the *Olympick* Games, λέγεν αὐτὸν ἥδεντα πρὸς τοὺς φίλους ὁμολογῆσαι τὸν καρπὸν ἀπέχειν τῆς ὑπὲρ τῆς ἑλλάδος πονηθέντων. Plut. in vit. Themist.

(p) The same was wont to say, ὡς καθεύδειν αὐτὸν οὐκ ἐῶν τὸ τοῦ Μιλτιάδου τρόπαιον. Ibid.

(q) Great examples to generous minds are βέλος πυρός. Climach.

(r) *Singulorum recordationes quasi scintillæ singulæ, immo quasi ardentissimæ faces devotos accendunt animos.* Bernard.

(s) Ὥσπερ τοῦ πυρὸς αὐτομάτως ἅπτειν τὸ φωτίζειν, καὶ τοῦ μύρου τὸ εὐωδιᾶν, οὕτω καὶ ταῖς ἀγαθαῖς πράξεσι ἀναγκαίως ἀκολουθεῖ τὸ ὠφέλιμον. Basil. in Gord. Marty.

vertuous imitation. And when men are once onward in the way of vertue, (t) the tender grass or young slips and plants, are not more apt to shoot forth by means of sweet dews and pleasant showers that fall upon them, then they are by continued praises and commendations to grow up to perfection. Hence to draw men on they were wont to bestow several honours up-them, crown them according to their several deserts with several (u) garlands, write their names as they did the Conquerours at the *Olympick* Games (x) on pillars; to which possibly Christ may allude when he saith, *He that overcometh will* (y) *I make a pillar in the Temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the City of my God.* Hence they erected statues and Images, set up pictures and such like representations of mens persons, in honour of their noble deeds; which what were they? but a (z) kinde of silent praises and Encomiums, as Encomiums and praises are a kinde of eloquent pictures, and representations of mens persons and deeds, and both encouragements to whet on

(t) Αὔξει ἀρετὰ χλωραῖς ἐέρσαις ὡς ὅτε δένδρεον αἴξει σοφοῖς ἀνδρῶν ἀρθείσ' ἐπὶ δικαίοις πεῖς ὕγεν ἀέρα. Pind. Nem. od. 8.

(u) *Militares coronæ multifariæ. Triumphalis, obsidionalis, civica, muralis, castrensis, navalis, ovalis, oleagina.* Agel. lib. 5. cap. 6.

(x) *Moris erat in certaminibus Olymp. victorum nomina columnis insculpere.* Arist. in Pind.

(y) Revel. 3. 12.

(z) Ἡ ποίησις ζωγραφία φθεγγομένη, ἡ ζωγραφία ποίησις σιγῶσα. Plut. Mor.

on others to the like actions. And to this end the names of the Martyrs in the primitive times were set down in (a) sacred books or tables for that purpose, and read at the Altar, *which were* ((b) as one saith of History) *as the book of life to preserve their names and vertues, and as the sound of the last trump to raise them from the dead, and bring them upon the stage again, to converse with and animate the living.* True it is, as the Apostle saith (c) of the Law, *The commandement which was for life, I found to be unto death; For sin taking occasion by the commandement deceived me, and by it slew me*: so those books which were ordained for life were found to be unto death. (d) For blind zeal took occasion by the commemoration of the Martyrs to bring in quickly a religious Invocation, and by it slew men. What then? was that ((e) as the Apostle saith again) which was good made death? No! but that the corruption of men might appear, blind zeal wrought

(a) *Erant Tabulæ duæ (vocata* Δίπτυχα καὶ πτύχα*) quarum uni vivorum, alteri defunctorum nomina inscribebantur — cum se mutuò omnes salutaverint, mystica sacrarum Tabularum recitatio fit.* Pamel. ex Dionys. Aorep. in Epist. 10. Cyprian. *Acacius* labours to pacifie *Chrysostomes* followers called *Johannitæ* by putting *Chrysostomes* name into those books or Tables, though that would not do it. The same man razes the Popes name out. *Mag. cent.* 5.

(b) Καθ' ἕτερον τινα τρόπον καὶ λόγον καὶ βίβλον ζώντων ἱστορία καλεῖσθαι, καὶ σάλπιγξ ἀναστήσουσα τὰ γεγραμμένα τῶν πάλαι τεθνεώτας οἷον τῷ σωμάτων ἐξανιστῶσα καὶ ὑπὸ ὄψιν τιθεῖσα τοῖς βεβιωμένοις. Nicet. chron. præfat. ad Annal.

(c) Rom. 7. 10, 11.

(d) *Etsi initio tantum fuit recordatio quædam martyrum seu testium insignium veritatis, & adhortatio ad similes virtutes, tamen paulatim accessit abusus & falsa invocatio.* Magd. cent. 5.

(e) Rom. 7. 13.

wrought death in men by that which was good, exceeding just and good. As the Law is holy, & the commandement in it self holy, just and good: so the commendation of the Saints in it self, and the commemoration of the Martyrs is holy, just, and good. (f) It being the flower of justice to commend the good, and the (g) choysest of good deeds, to take order for the praising of those things which are well done: praise breeding emulation, emulation vertue, and vertue felicity.

(f) Ἐπεὶ δὲ λόγῳ δίκας ἀωτος ἐσλὸς αἰνεῖν. Pind. Nem. Od. 3.

(g) Πρώτη τῶν ἐυεργεσιῶν τὸ ἐπαινεῖν τὰ καλά. ζῆλος γὰρ ὁ ἔπαινος πρόξενος, ζῆλος δὲ ἀρετή, ἀρετὴ δὲ μακαριότητος. Nazian. in laud. Heron.

This then condemns those who will not themselves, and are unwilling that others should, give men the praise of their due deserts. The evil Steward in the Gospel is commended because though he diminished his Lords revenues by injustice; yet (as (h) St. *Bernard* reckons) he increased his Lords subjects by his wisdom: but many as they are unjust in not rendring what is due to their Lords servants, so neither have they the wisdom to encrease their Lords subjects. The commendation of Men to some, is as unpleasant (i) as sweet oyntment to *Beetles*. When the pretious Spikenard was poured upon our Saviour, some had indignation and said, (k) *What needs this waste?* When the children cryed *Hosanna*, the Priests and Scribes were displeased, and looking that our Saviour should check them, cryed, *Heareſt thou what these say?* So the pretious oyntment that is powred on Christs members, move some

(h) *Licet Domini substantiam vacuabat, subditos angebat.* Bern.

(i) Καινὰ ἐγὼ κακόσμοις θυείοις εἶπε ἐπῤῥάνη μύρῳ, οἱ δὲ τῷ ἀωδίᾳ ὀφέρουσι, ἀλλ' ἀποθνήσκουσι· ὅτῳ τοι φασι τὸς βυρσοδέψας σωτεραφέντας ἀεὶ κακῷ βδελύττεσθαι μύεσι. Ælian. lib. 1. de animal.

(k) Matth. 26. 8.

to indignation, and though it be for their burial, as we ſhall ſhew anon, yet cannot forbear to cry, *To what purpoſe is this waſte?* or, *Hear you what theſe flatterers ſay?*

Others you ſhall hear, now and then, commending men, but much to their loſs. They will be anoynting men with their Oyl, but their pretious Balm commonly breaks their pates. Their commendations, like Scorpions, carry ſtings in their tails, or are like ſome Deeds of gift that have in the cloſe a reſervation which nuls the Conveyance, and fruſtrates the whole Donation. What they give by a free Confeſſion, they reverſe by a malicious Exception. Some vice is ſtill related to ſtain the luſtre of the vertue before ſpecified. (l) Look what kindneſs *Seneca* reſerves for *Alexander*, If any ſpeaking of his valour, ſhould ſay, *He ſlew thouſands of the* Perſians; he would have it replyed, *But he ſlew* Calliſthenes *alſo*. If it were ſaid, *He conquered* Darius *a great Emperour*; the reply ſhould be again, *But he killed* Calliſthenes. If it were added, *That he ſubdued all as far as the great Ocean, made an adventure on that alſo with his Navy, and enlarged his Empire from a blind corner of* Thrace, *to the ſunriſe*;

(l) *Hoc eſt Alexandri crimen æternum, quod nulla virtus, nulla bellorum felicitas redimet. Nam quoties quis dixerit; occidit Perſarum multa millia, opponetur; Et Calliſthenem. Quoties dictum erit, occidit Darium penes quem tam magnum regnum erat, opponetur; Et Calliſthenem. Quoties dictum erit, omnia Oceano tenus vicit, ipſum quoq; tentavit novis claſſibus, & imperium ex angulo Thraciæ uſq; ad Orientes terminos protulit, dicetur, Sed Calliſthenem occidit.* Senec. natural. quæſt. lib. 6.

rise; he would have it still answered, *But he killed* Callisthenes. Such kinde commendations have many for their friends. Such a one is, so and so, A good Scholar, a compleat Gentleman, a very religious man, but Proud, but a Good fellow, but Covetous. Their praises are like the foul or smutty fingers of those which defile the face they stroke; to which yet they would seem in Hypocrisie, to add some singular grace.

A third sort commend, and commend highly, and are wholly in mens praises, and speak not a word to their disparagement, yet all for their disadvantage. (m) As *Eutrapelus* in the Poet, if he meant to hurt any, was wont to bestow pretious rayment upon them: So many clothe those well, and set them forth highly with their commendations, to whom they intend no little mischief. (n) As *Joab* complemented, kissed and killed *Amasa* at one and the same instant: So many not by accusations or false aspersions, but (as the worst kinde of friends) do, if not kill men, yet work them a great deal of hurt by their subtle commendations. (o) *The words of their mouth are smoother then butter, but Warre is in their hearts. Their Words are softer then Oyl, yet are they drawn*

(m) —*Eutrapelus cuicunq; nocere volebat, Vestimenta dabat pretiosa*—
Senec. Epist. l. 1.

(n) 2 Sam. 20. 10, 11.

(o) Psal. 55. 21.

Swords. (p) This (as is observed by Historians) is the art of Courtiers who by commending men as fit for such and such employments, do place and displace, call home or send abroad, take near or remove from the Princes ear whom they please.

(p) *Crebra per eos dies apud Domitianum absens accusatus, absens absolutus est. Causa periculi non crimen ullum aut querela læsi cujusdam, sed infensus virtutibus princeps, & gloria viri, ac pessimum inimicorum genus laudantes.* Tacit. de Agric. in vit. Ἀπιλλῆς δ' Ταυρείωνα, δ' ὁπὶ τοῦ Πελοποννήσῳ τεταγμένον διέβαλλεν ὁ μὲν ψέγων ἀλλ' ἐπαινῶν, βουλόμενος ἕτερον ὁπισθεῖναι ἐν τοῖς ἐν Πελοποννήσῳ πράγμασι. Καιρὸς γὰρ δέ τις ὅτε εἴρηται ὑπὸ διαβολῆς, τὸ μὴ ψέγοντας ἀλλ' ἐπαινοῦντας λυμαίνεσθαι τοὺς πέλας· ἄρχεται δὲ μάλιστα καὶ πρῶτον τοιαύτη κακοτεχνία καὶ βασκανία καὶ ὅλως ἐν τοῖς περὶ τὰς αὐλὰς διατριβόντων καὶ τούτων πρὸς ἀλλήλους ζηλοτυπίας καὶ πλεονεξίας. Polyb. lib. 4.

A fourth sort will speak somewhat, as it shall happen, to the praise of the living, but cannot away that any thing should be said in the commendation of the dead. (q) *Nemo me lachrymis decoret. Let no man shed a tear for me*, said old *Ennius*; and, *Away with funeral commendations*, say some; New (I think) in their opinions, they fit not the gravity, beseem not the majesty of a Pulpit. (q) but *Mors mea non careat lacrymis*, said wise *Solon*: (r) and it is pity that they who are singular for Learning, or Piety, or any such matter of eminence, should be buryed in silence, and perish without memory, (s) *Vate quod caruere sacro*, because they have wanted a tongue or pen to speak them to posterity: so others. And the judgement of these last must carry our appro-

(q) Cicer. Tuscul. quæst.

(r) Ἔστι δὲ τὶς λόγος ἀνθρώπων τετελεσμένον ἐσλὸν μὴ χάμαι σιγᾷ καλύψαι. Pind. Nem. Od. 11.

(s) Horat.

approbation, though the other perhaps may have as pious an intention. To dawb indeed with untempered morter, to guild over a rotten post, to paint over a deformed face, beseems no person, no place; and some are justly to be blamed in this respect. (u) *Stratonice* though she were bald, yet set the Poets on work to commend her Hair; and so some are ready to hire, and others, which is more shameful, to be hired, to commend those who had not so much (as (x) the Oratour speaks) as the hair of an honest man about them. (y) *Demetrius* his flatterers having nothing else to praise him for, did highly commend him for that having a cold, he coughed and cleered himself handsomely by spitting; and so again many having nothing to say of abominable, worldly, covetous persons, yet set them out for just men, and such as deal truly and honestly with their neighbours; which is as much as if we should say, When the Charity of men is altogether cold, wholly frozen, that they cough or spit and cleer themselves well notwithstanding. 'Tis pity that such abomination

(u) Τοῖς ποιηταῖς ἀγῶνα προέθετο Στρατονίκη τῶν παλάντων ὅστις ἂν ἄμεινον ἐπαινήσας αὐτῆς τὴν κόμην· καὶ τοι φαλακρὰ ἐπύγχανεν ὅσα καὶ ὅσους ὀλίγας τὰς ἑαυτῆς τρίχας ἔχουσα.

(x) *Iccirco capite & superciliis semper est rasis ne ullum pilum viri boni habere dicatur.* Cicer. de Fan. Chærea Orat. pro Q. Rosc. comœd.

(y) Ἐπαίνει τοῦ βηχὸς ἐκκλύσαντος τὸν Δημήτριον ὅτι ἐμμελῶς ἐκρέμπετο. Lucian. de Cynetho adulat.

ſhould be found in the holy place. But where there is true worth, dignity, and deſert, no place fitter for the commendation of it then the Pulpit. The practice of the holy Ghoſt, is a ſufficient precedent. The Scripture ſeldome ſpeaks of the death of the Saints, but it ſpeaks alſo the praiſe of the Saints. *Moſes* hath his praiſe, and *Joſiah* his praiſe, and both ſo high that nothing can be ſaid higher. (z) No Prophet like *Moſes*. (a) No King like *Joſiah*. Sometimes wicked men are commended for ſome ſpecial work, but ſeldom are the godly laid in the grave, without ſome notable Epitaph, ſome ſingular Commemoration. So that we cannot but wonder, that good and bad ſhould by ſome be equally honoured in this kinde, both buryed alike without any diſtinction, but while we ſpeak of commending, we would not willlingly diſcommend any. The reſidue therefore which we have to ſay in this matter we ſhall deliver by way of Inſtruction.

(z) Deut. 33. 12.
(a) 2 King. 23. 25.

And in the firſt place, we are ſo unwilling that any ſhould be defrauded of their juſt praiſe, that ſometimes we think it lawful even to flatter men, and ſooth them up Ironically in their owne fond conceits and opinions, ſo it be done without any hurt to others, or ſuch like

dishoneſty.

dishonesty. (b) That Imperial beast *Caligula*, to recruit his treasure which he had foolishly wasted, charges many with high Treason, and amongst the rest fals foul upon *Domitius Afer* an eloquent Orator, whom he no less envyed for his worth in that kinde, then he did for his wealth. And how doth the wise Orator redeem himself out of his hands? why, he replies not a word to his charge, dares not so much as attempt to defend himself, but pretending that he did admire and stand amazed at the Eloquence of the Emperour, betook himself wholly to prayers and supplications, and professes that he feared him more as an Orator, then he did as he was Emperour. With which flatteries *Caligula* being much taken, was pacified and persecuted him no farther. (c) The same crackt-brain Emperour pretends that he had familiarity with the Gods, and brags one day like a Lunatique that he lay with the Moon, and askt *Vitellius* a witty man, *If he did not see him embracing the Moon.* At which he, as admiring his

(b) *Domitius Afer periculo proximus mirabiliter evasit. Nam cum Cajus in Curia longum contra eum orationem habuit (omnes enim oratores se vincere putabat, & Domitium virum eloquentissimum superare conabatur) neq; quicquam contradixit, neq; se defendit, sed eloquentiam hominis se mirari eâq; obstupescere simulans orabat & supplicabat, seq; oratorem magis timere quam Cæsarem profitebatur. Quibus rebus ille delectatus & Domitium a se dicendo superatum credens irasci desiit.* Zon. tom. 2. annal.

(c) *Cum omnes ei adularentur aliquando ad L. Vitellium virum nobilem & cordatum dixit se cum Lunâ rem habere, eumq; rogavit an deæ congressum vidisset? Is vero humum intuitus instar admirantis exiguâ & tremula voce, Vobis inquit Divis duntaxat, Domine, intueri licet.* Id.

happiness, casts his eyes downwards as not daring to look up, and with a soft and trembling voice, *Alas, Sir* (quoth he) *tis for you gods to see one another, we mortals dare not behold you.* *Theophilus* Bishop of *Alexandria* inveighing against those that held God was corporeal, and had bodily shape and members as men have; the *Ægyptian* Monks that were of that opinion, come out of their Cloysters with one consent against him, purposing in their fury to dispatch him without more ado: and how does he break their rage? why as *Jacob* before had done his brother *Esaus*. He comes out voluntarily unto them, and speaks them fairly, (d) *When I see you* (saith he) *me thinks I see the face of God.* And surely had he carryed him as conscionably in other things, as he did cunningly in this, future ages would have counted him as pious, as he was politick. Tell me why should any man lose his life or his estate for the freedom of his tongue; which as it is otherwise unseasonable, like to his that preached to them that were robbing him, or like that of (e) *Musonius*, who discoursed in the Camp of the benefits of Peace to the Souldiers that were ready

(d) Gen. 33. 10. Legatur Histor. in Socrat. lib. 6. This *Theophilus* was a juggling Hypocrite.

(e) *Cœptabat permixtus manipulis bona pacis ac belli discrimina differens monere. Id plerisq; ludibrio, pluribus tædio, nec deerant qui propellerent, proculcarent q; ni admonitu modestissimi cuiusq; & aliis minitantibus omisisset intempestivam eloquentiam.* Tacit. Hist. lib. 3.

ready armed, and fully resolved for War: So it may sometimes kindle rage, increase suspicions, justifie pretences of Tyrants and wicked men, and bring an inevitable danger; whereas a word wisely spoken, would preserve a mans life, and reserve him for better times. In such cases therefore, a man need not fear to sooth up men ironically in their wayes, and to sprinkle them as he did the people with holy water, and cry, *Quandoquidem hic populus vult decipi, decipiatur*; Since this people will be deceived, let them be deceived. Surely had not the King farther conjured him to speak the truth, the Prophet *Micaiah* would have gone no farther then that ironical concession, (f) *Go and prosper: for the Lord shall deliver* Ramoth Gilead *into thy hands.* And (g) what did St. *Paul* aime at when he cryed, *Men and brethren, I am a Pharisee, and the son of a Pharisee,* but to save his head, by insinuating in a fair way into the hearts of that Sect? and how could he, as he professes, *become* (h) *all things to all all men, A Jew to the Jews: To them that were under the Law as under the Law: To them that were without Law as without Law, weak to them that were weak*; but that he must needs make himself much as they were, and condescended a great way to their customes and carriages, opinions and affections. Somewhat therefore even of flattery

(f) 1 King. 22. 15.

(g) Act. 23. 6.

(h) 1 Cor. 9. 20, 21, 22.

flattery at some times and in some cases may be admitted.

2. When we see men well given, or well disposed, or while yet we are uncertain what course they will certainly take, it is not amiss to preoccupy their affection by (as yet an undeserved) commendation. To commend them as those of whom we are perswaded well in all things, as those that abhor wicked courses, as those that will do so and so, approve themselves every way to God and Men. This is as St. *Paul* speaks, *to take men* (i) *by guile*; to perswade men to be such, while we praise them as such already. And so we suppose St. *Paul* would have taken (k) *Agrippa*, *Believest thou the Prophets? I know* (saith he) *that thou believest*. And yet, if he knew him throughly, he could not but know him to be a wicked man, (l) one that lived in Incest (which the Heathen took notice of) with that *Bernice* which sate with him at that time on the Bench, one that by his life did give little testimony of his faith, but this was the first time that St. *Paul* preached to him, and not knowing but his words might work somewhat, he would willingly have perswaded him to be such, as he would have had him. And

(i) 2 Cor. 12. 16.

(k) Act. 26. 27.

(l) ---*Deinde adamas notissimus & Berenices*
In digito factus pretiosior, hunc dedit olim
Barbarus incestæ, dedit hunc Agrippa sorori.
Juvenal. Satyr. 6.

Legatur Joseph. lib. antiq. 20. cap. 5.

And thus when *Macrinus* was first chosen Emperour, a cruel man, one whom his servants called (m) *Macellinus*, Butcher for his cruelty, the Senatours with great wisdom determined to give him the name of *Pius*, which though it were not taken by him (but that of *Felix* assumed to his no little (n) contempt, as if he could be happy and not pious) yet it took off from him the keennesse of his cruelty. But as the course is good when we see men well disposed, or are uncertain which way the byas of their affection will carry them: so nothing worse then when we finde them vitiously inclined either to cruelty or debauchednesse. As the former will be ashamed not to be such as they are in others estimation, so the latter will satisfie themselves with an empty commendation. The one will seek to deserve, the other will content themselves to have the reputation of good men. The one will grow better, the other worse by being commended. (o) When *Nero* found himself applauded in

(m) *In vernaculis vel aulicis tam impius, tam pertinax, tam asper, ut servi illum sui non Macrinum dicerent sed Macellinum, quod macelli specie domus ejus cruentaretur sanguine vernularum.* Jul. Capitol.

(n) *Quum illum Senatus pium & felicem nuncupasset, felicis nomen accepit, pii habere noluit. Unde in eum Epigramma illatum Græci cujusdam Poetæ videtur extare quod Latinè hac sententia continetur.*

Histrio jam senior turpis, gravis, asper, iniquus,
Impius & felix sic simul esse cupit.
Ut nolit pius esse, velit tamen esse beatus:
Quod natura negat, nec recipit ratio.
Nam pius & felix poterat dici atq; videri,
Cui imperium infelix est, erit ille sibi.
Idem.

(o) *Postquam cuncta scelera pro egregiis accipi vidit, exturbat Octaviam sterilem dictans.* Tacit. annal. lib. 14.

in his cruel courses, he added cruelty to cruelty, drunkenness to thirst, till bloud toucht bloud; till he had murthered not only the chiefest of other families in *Rome*, but those also of his own, even all his nearest and dearest relations. As therefore praises are like Cordials to good hearts: so they are Cankers to corrupt affections. As they are Antidotes to those that have not tasted of vice, so they are rank poyson to surfeited stomachs. And no lesse Traytors are they that puff up cruel Tyrants with false praises in publick, then they that poyson vertuous Princes in private. True it is, they that wait in Gods and Princes Courts, both the one and the other, may have sometimes a kind of necessity (if (p) there were any necessity of sinning) to speak well of that, to which they stand very ill affected. Thus *Burrhus* while *Nero* was playing the Minstrel on the Stage, stands by for fear, (q) *& mœrens & laudans*, mourning and yet commending. (r) Thus *Prexaspes* commended that dart, which at once pierced both his childs, and his own heart. But we cannot commend such commendations. (s) That which is wickedly acted, is more wickedly commended. Yet as they mourned inwardly,

(p) *Nulla necessitas delinquendi.* Tertul.

(q) Tacit. annal. lib. 14.

(r) *Prexaspes* reproves *Cambyses* for his sottishness. He to shew himself sober, cals for bow and arrows, and setting *Prexaspes* son for a mark, fastens an arrow in his heart, asking *Prexaspes*, *An satis certam haberet manum. Ille negat Apollinem potuisse certius mittere.*

(s) Upon this *Seneca*, *Sceleratius telum illud laudatum est quàm missum.* Senec. de Ir. lib. 3. cap. 14.

inwardly, while they commended the Tyrants outwardly. So though we censure the commendations of such, yet we cannot but mourn for their condition.

3. If we praise men that they may do well, then much more those that have done well already, especially the dead, who have run their race and finished their course in all godliness and honesty. (t) Then praise is free from flattery, and may be given with most safety. While men live here, and are subject to mutability, they cannot be praised with security. But when God hath set a crown of righteousness upon them in heaven, then may we set a garland of praise upon them on earth. Nay tis not good to bury eminent persons in silence; lest we seem to envy both their vertues and persons. He was a wicked and slothful person that hid his Lords money in the ground without labouring at all to bring in some advantage unto his Lord; and we do not think him so good and diligent as he should be, that shall without more ado bury eminent graces, and never labour to bring in any gain or glory to God. To give men their due commendation will be a testimony of our own good meaning

(t) *Illorum lauda virtutem quorum jam certa victoria est. Illos devotis extolle præconiis quorum securè potes adgaudere coronis.* Bern. fest. omn. sanct. —— *Quamdiu quis subjacet mutationi, non potest cum securitate laudari* —— *Tunc stabilis & firma laus est, quando meritum non poterit jam perire laudati.* Salv. ad Eccles. Cathol. l. 4.

meaning, and free us from suspicion of all evill and malevolent affection. But here it will not be amisse to put in a double caution.

1. That we seek not to nourish, but correct rather, that itch after praise and vain-glory that discovers it self in many. (u) All this matter should be despised by our selves, but not neglected by others. (x) We should not pursue, but be pursued by Honour. (y) Good *Hilarion* would not stay in the place where he was praised. And indeed it is a (z) swinish passion to stand and suffer ones self to be clawed or scratched; A senseless blockish business to be carryed on to well doing only as (a) pitchers by the ears. (b) True it is, we may seek by well doing for honour and glory, but not from men, but God, nor think any praise any thing, but what comes from God. (c) For he is approved, not whom men but God commends. When he that is Lord of all men, doth set out or speak well of any; such a man is higher then all, though he be

(u) *Totus hic locus est contemnendus in nobis, non negligendus in nostris.* Cicer.

(x) Οὐ διώξας τὴν τιμὴν· ἀλλ' ὑπὸ τῆς τιμῆς διωχθεὶς. Nazian. de Basil. Fun. orat.

(y) As soon as he had wrought any miracle he left the place. *Nam ei haud volupe erat apud eos qui ipsum laudarent commorari.* Sozom. lib. 5. cap. 9.

(z) Καὶ μὴν ἔπαινόν γε τὸν παρὰ τῆς δυσωπούντων κίβδηλον ὄντα πανταχόθεν δεῖ φυλάττεσθαι, καὶ μὴ πάθος πάσχειν ἐνῶδες ὑπὸ κνησμοῦ καὶ γαργαλισμοῦ παρέχοντα χρηστὸν φάσκα τῷ δεομένῳ καταβάλλειν ἑαυτὸν ὑπὸ κατακλινόμενον. Plut. περὶ δυσωπ.

(a) Βίων ἀπεικάζει τοὺς πόθους ἀμφορεῦσι ὑπὸ τῆς ὤτων ῥᾳδίως μεταφερομένοις. Ibid.

(b) Rom. 2. 7. (c) 2 Cor. 10. 18.

be dispraised by all; whereas on the contrary, it will nothing profit a man, if the Lord praise not, though all with one consent do speak his praises. Let us teach men therefore to seek chiefly approbation from God in respect of themselves, though we teach them to commend others that God may be glorified, and others, by that means may be gained unto God.

2. Whether we praise the living or the dead, let us keep our selves within (e) the bounds and limits of Truth. (f) Many are excessive in this kinde, ascribing unto men not what is or was in them when living, but what they themselves desire should seem to be in them. *A sort of men that would* (as one saith) *if they could, make Christ greater then he is.* And such while they would seem learned and pious, do blazon their own folly, and make themselves ridiculous; and while they endevour to make the praises of those whom they set out highly glorious, render all suspicious if not as wholly fabulous. (g) For this is the nature of men, while the vertues

(e) Μὴ ὑπὲρ τὸν πόδα ἔστω τὸ ὑπόδημα. Lucian, pro imag. — Μή ἄρ' με μαλ' αὔτεε μήτε τι νείκεε. Ulyss. in Homer. Il. 10.

(f) *Est illud quibusdam studium in speciem quidem sanctum sed tamen ineptum, Sanctorum laudes in immensum attollere, dum illis tribuunt non quantum adfuit, sed quantum illis optant adfuisse. Hi Christum si queant majorem quam est cupiunt reddere.* Eras. in vit. Hieron.

(g) Μέχει τοῦδ' ἀνέκποι οἱ ἔπαινοι εἰσὶ τοῖς ἀεὶ ἑτέρων λεγόμενοι, εἰ ὅσον ἂν καὶ αὐτὸς ἔργῳ οἴηται ἱκανὸς εἶναι δρᾶσαι πῶν ἤκουσε, τοῖς δὲ ὑπερβάλλοντι φθονοῦντες ἤδη καὶ ἀπιστοῦσι. Thucid.

of

of others go not beyond a possibility of imitation, they are heard with good affection, but when they seem to passe those limits, they are slighted through envy, or cast off with scorn through their incredibility. A wise man therefore will so manage his commendation, that it do not exceed its due proportion. (h) The statues which were erected for the Conquerours in the *Olympick* Games, might by no means exceed the stature of their persons; nor should mens commendations be raised a jot higher then their just perfections.

(h) Μηδ' ἐν ὀλυμπίᾳσι ἐξεῖναι τοῖς νικῶσι μείζους τοῦ σώματος. ἀνεστῆναι τὰς ἀνδριάντας. Lucian. pro. imag.

4. If there be any thing singularly good in wicked men, we know nothing but it may be commended, and their vices at death passed over in silence, as *David* did *Sauls*. Yet lest by commending what was good, we should seem to justifie what was evil in them, we think it not amiss to use some such like expressions, as, *That we could wish, that they had discharged their duty in other things as well as in this: That as they abounded in this grace, so they had in others also: That they had acquitted themselves in every kinde as well as in this*, or the like. An Orator we know should conceal as much as may be the faults of him whom he commends. But (i) it is one thing to speak as an Orator, another thing as a Censor or Minister. Or if any one will contend

(i) *Aliter censor loqui debet, aliter Rhetor.* Agel. lib. 1. c. 6.

tend that of the dead nothing is to be said, or nothing but good, we will not contest. Only as this was given in charge still by the *Romans* (k) to their commanders, in dangerous cases; *Nequid resp. detrimenti capiat*; That howsoever they acted, they should have a care that the Commonwealth suffered no dammage: So howsoever men act in this kinde, let them have a care, that Piety do not suffer. (l) As he cryed when he was urged to contribute money to the rebuilding of an Heathenish Temple which he had pulled down, *I will not give a half-penny to wickedness*: so let not half a word be spoken in commendation of wickedness, or that may strengthen the hands of the wicked. (m) We may do nothing against the truth, but for the truth. If there be any thing Noble in any, it may, but whatsoever is otherwise, may not be commended. And so I passe from the commendation to the thing commended, the Nobleness of the *Beroeans*. *These were more noble* ----

(k) *Forma senatusconsulti, ultimæ semper necessitatis habita est; ut diceretur consulibus, nequid resp. detrimenti caperet.* Liv. lib. 3.

(l) *Ad impietatem obolum unum conferre perinde valet ac siquis conferat omnia.* Theod. lib. 3. cap. 7. de Marco Arethus. He suffered great cruelties, ἵνα χρυσὸν ἵνα μὴ φόνῳ τοῖς βασανισταῖς. Nazian. Orat. 1. contra Julian.

(m) 2 Cor. 13. 8.

The Beroeans *were more noble then those of* Thessalonica. Some take the words spoken in reference to their stock, birth, parentage,

as *Erasmus* who interprets the words not of the *Beræans* but *Thessalonians*, thus, *Illi autem erant summo genere nati inter eos qui erant Thessalonicæ*; These were best born, men of the greatest Nobility amongst those of *Thessalonica*. And the words in the Original will bear that Translation, but the story, as any may soon see, will not bear that construction of the words. Others take the words as spoken of the *Beræans*, and in reference to their manners, conditions, dispositions: Thus, *These were more Noble*; that is, *more ingenuous, more receptive of the Christian doctrine*, as our learned Oracle Dr. *Hammond*: *More vertuous, more religious*, as *Beza*. Others think they may be referred to both, as *Gorran*, *They were more Noble*; that is (saith he) *Genere vel animo*; either in respect of their *descent*, or in respect of their *disposition*. We conceive they are so called not in reference barely to their *birth*, but their *disposition* also. And if they are said to be *more Noble* in reference to their *Ingenuity*; then we may observe,

That they which are well borne, are more ingenuous, better conditioned then others.

If they are said to be *more Noble* in reference (as most think) to their *Piety*, then we may observe,

That

That Piety is the best Nobility, or Godly ones are the greatest Nobles.

And if we take the words in this last sense only, yet the former Doctrine will nevertheless stand good. For godly men would never be said to be more Noble then others, but that it is found even by common experience, and taken for granted, that such are usually better qualified, better conditioned then others. (n) *De vacuo similitudo non competit, de nullo parabola non convenit.* No man takes a similitude or parable from that which is empty of all likelyhood, and hath no ground of resemblance with that which is spoken of. Nothing can be an image of Truth, unless it first truly subsist it self.

(n) *Tertul. de resurrect. car. cap.* 30.

These two Doctrines therefore shall be the subject of our future discourse; the first whereof is as we have said, *That the better their birth is, the better men commonly are.* They that are well descended, are commonmonly better gifted and better conditioned then others. They that are Nobly born, are usually endowed with better abilities, and better qualities. Yea the natural birth, if truly noble, is no bad preparation for the spiritual birth.

(o) *Themistocles, Marius, Eumenes.*

True it is (o) many of mean birth have proved great and good men in their generation. Many have been great actors in War abroad, great Orators at home in Peace. (p) Many Plebean souls have had Patritian spirits. Many whose Parents names have scarse been known, have been of better note then the noblest of their times. (q) 'Tis noted in two of the *Roman* Kings, that the one had no Father, the other no Mother: yet both famous in their age, and no small founders of the *Roman* greatness and glory. For all arts (r) *Livy* writes of *Cato* the elder, That he exceeded all. That he had so much spirit and wit, that he could have cut out his own fortune wheresoever he had been born. And whereas others were excellent only in one kinde, he was so good at every thing, that you would have thought him born on purpose for that one thing, whatsoever it was, he undertook. For Oratory, not to take notice

(p) The *Decii*,

Plebeiæ Deciorum animæ, plebeia fuerunt Nomina, pro totis legionibus hi tamen & pro Omnibus auxiliis atq; omni plebe Latinâ Sufficient diis Infernis terræq; parenti. Juven. 6. 8. *vide* Mar. Senec. Controvers. 6.

(q) Romulus. Servius Tullus *patre nullo, matre serva.* Liv. lib. 4.

(r) *In hoc viro tanta vis animi ingeniiq; fuit ut quocunq; loco natus esset, fortunam sibi ipsi facturus fuisse videretur — Huic versatile ingenium sic pariter ad omnia fuit, ut natum ad id unum diceres, quodcunq; ageret.* Liv. lib. 39.

notice of *Demosthenes* and *Cicero*, whose mean birth (s) all know, and was often cast in their teeth: (t) The great master in his Art tels us of one whom yet he names not, who being askt, *what such and such a figure was?* Answered, *He knew not, but if there were any figure belonging to an Orator, he was sure he had it.* For Government of State affairs, a (u) Modern Historian informes us of one, that by the goodness of his own nature alone, and out of the stock of meer natural wit, without any knowledge, or almost any letters, carryed the credit away from all his fellow Counsellours, and passes this judgement withal, *That the precepts of wisdom should be framed rather from the excellent parts of nature found in a man, then that an excellent man should be framed from the precepts of wisdom.*

(s) Ἐν μὲν ἀδόξων καὶ μικρῶν ἰσχύεσι καὶ μεγάλοι ἐγένοντο. *Plutarch* of both. *in vit. Demost. Cicero* of himself, *Me hominem novum consulem fecistis*; Orat. in Rull. ad pop. *Item, quemadmodum cum petebam nulli me vobis autores generis mei commendarunt, sic quicquid deliquero, nullæ sunt imagines, quæ me a vobis deprecentur* — *Et pro Plancio*, *Ego huc a me ortus & per me nixus ascendi, istius egregia virtus adjuvabitur a commendatione majorum.*

(t) *Interrogatus quid esset σχῆμα & νόημα; nescire se quidem, sed si ad rem pertineret esse in sua declamatione respondit.* Quintil. lib. 2. cap. 11. (u) *Franciscus Aranda vestitu & barbâ horridiore, quòd videlicet renunciasset rebus humanis, alioqui ita accommodatus ad domos principum, quibus diu præfuerat, moderandas, ut nusquam non & in consultandis & in administrandis rebus & maturandis primas obtinuerit partes, idq; solâ naturæ bonitate atq; ingenii dotibus, citra ullam scientiam ac citra ullas propemodum literas, ut appareat ex homine nativis bonis excellenti, formari potius præcepta sapientiæ, quam ex præceptis sapientiæ formari hominem excellentem.* Laur. Vall. Histor. Ferd. lib. 2.

Such copies sometimes nature sets us in common births of excellent abilities. And

so for singular qualities, we may see some of mean descent excel (x) in meekness and gentleness (for which as for his virginal purity some say Christ loved *John* above others) and in (y) goodness of nature, for which the Heathen did reverence even the very shadow of *Isidore*. (z) As *Hales* said of *Bonaventure*, some are so excellent, that *Adam* may have seemed almost not to have sinned in them, that very little taint of original perversenes may seem to rest upon them. As there be ἁμαρτήματα, so there be also θαύματα τῆς φύσεως, wonders as well as monsters in nature. But if we look to the common course or (a) wheel (as St. *James* saith) of generation, mens abilities and qualities, *cæteris paribus*, are ordinarily according to their births. Nature brings not any thing so excellent from a common, as she doth from a noble stock. The old proverb is true, (b) *The bounds of the* Mysians *and* Phrygians *are distinct: And the flights of Eagles and Jayes are different.*

(x) *Diligebat dominus Johannem sicut dicit Chrysostomus magis familiariter propter ingenitam mansuetudinem, & propter virginalem puritatem, quæ etiam cæteris paribus facit hominem diligi magis tenerè.* Bon. lib. 3. distinct. 32 quæst. 2. resol.

(y) *Gentiles umbram ipsius reverebantur propter insignem naturæ bonitatem.* Mag. ex Pallad. cent. 5.

(z) *Alexander Halensis præceptor ejus sæpe de ipso dicere consuevit, videri sibi Adamum in Bonaventura non peccasse.* Sext. Senens. bibliotheca, lib. 4.

(a) Τροχὸς τῆς γενέσεως. Jam. 3. 6.

(b) Χωρὶς τὰ Μυσῶν καὶ Φρυγῶν ὁρίσματα,
Χωρὶς κολοιῶν καὶ ἀετοῦ ὑψώματα.
Nazian. carm. Iamb.

different. (c) The natural parts of men of mean condition are commonly weaker and their minds generally more sordid and base. And if any thing singular do put forth it self at any time in them, yet it hath a (d) tang of the stock from whence they came, and carries a taint with it, as good wine that is drawn from a musty cask. If they strive to do better then ordinary, yet many unhandsome carriages are mingled still with their best actions; and though we shall finde in many of them many good things, yet seldom shall we see them come off in any with that grace as they that are better born and bred shall do. (e) Apes, as they say, act as Apes, and Ants as Ants. If they cannot do as Eagles or Lions, it is by reason of a deficiency in their nature, and for want of sufficiency of discretion which should govern their actions. So that it was not for nought, that *Thales* or *Plato*, or whosoever he were, did blesse himself, that he was born a *Gracian* and not a *Barbarian.* Good parer-

(c) Οὐδὲν τὸ δῦλον πρὸς τὸ μὴ δῦλον γένος. Eurip. in Orest.

(d) Ἦ πολλ' ἀγῳνιᾶς καὶ κακὰ πρόσκειται φρενί. Id. in Rhes. Ἄμαχον κρύψαι τὸ σύγγενες ἦθος. Pind. Olymp. Od. 13. Συγγενεῖ τις ἀδδξίᾳ μέγα βείθει· ὃς δὲ διδακτ' ἔχει, ψεφηνὸς ἀνὴρ ἄλλοτ' ἀλλὰ πνέων ὄπτ' ἀδεκεῖ καταβὰ ποδὶ· μυειᾶν ὃ ἀρετᾶν ἀτελεῖ νόῳ γδιεῖ. Id. Nem. Od. 3.

(e) Οἱ πίθηκοι, φασι, πιθηκίζοντες καὶ μύρμηκες μυρμηκίζοντες τὰ σφῶν ποιοῦσι αὐτῶν· εἰ δὲ μὴ τὰ ἀετῶν, καὶ ὅσα λέοντες ἔθνεα δυώαν μὴ ὑ πρὸς αὐτῶν ἂν ὑπάρχῃ τοῦτο φαυλότητι φύσεως ἀρχῆθεν συμπεφυρμένων καὶ ἀπειρίᾳ τοῦ δ' τε καὶ τεταγμένως νοεχήσαιτο λογισμοῦ. Niceph. Greg. Hist. lib. 8.

tage is a great bleſſing, and they that are well born (as *Plato* ſaid) have (f) gold and ſilver, ſpecial excellencies mingled with their natures. Whereas Artificers and Husbandmen are made up as it were of Braſs and Iron. For inſtance, we ſee by manifold experience, that men of noble and gentile birth excel the vulgar ſort.

(f) Φησὶ τοῖς μὲν ἀθὺ γινομένοις [Θεὸν] μίξαι χρυσόν· τοῖς δὲ ἄργυρον· χαλκὸν δὲ καὶ σίδηρον τοῖς τεχνίταις μέλλειν ἔσεσθαι. Ariſtot. de Platon. pol. 2. cap. 3.

1. *In docility.* They have more (g) catching wits, more ſudden ſnatching apprehenſions then others. The doctrine that is inſtilled into them, fals on them as the dew on the tender herb, and as the ſhowers upon the graſſe, and not as in others as rain on the high-way which without continual dropping can make no impreſſion. (h) Into a malicious ſoul wiſdom (ſaith the wiſeman) will not enter, nor dwell in the body ſubject unto ſin: And the thick skin knowledge cannot pierce, nor lodge in the rude and rougher conſtitutions of the vulgar. The very countenance of noble youths doth ſeem to ſmile and allure the Muſes unto them, and the Muſes again ſeem to ſmile on them, and to be ready to embrace them as their favorites, and afford them all the kindneſſes they can

(g) *Quædam ſunt rapacia virtutis ingenia & ex ſe fertilia.* Senec. Epiſt. 95.

(h) Wiſd. 1. 4.

can as their choyseſt darlings: whereas they ſhun the Countrey complexions, hate your mechanick companions, and turn away from them, as holding themſelves much diſparaged by ſuch, when they make love unto them. If true Gentlemen court them in earneſt, they grow more familiar with them in ſhort time, and dive deeper into their ſecrets, then others that ſerve a full Apprentiſhip with them.

2. *In ingeny.* As their wits are more catching, ſo they are more fruitful in themſelves. As they excel for capacity, ſo alſo for fertility. Like well manured ground, they bring forth a better crop then your barren ſoyl or Forreſt lands. (i) *Whence* (ſay they in the Goſpel) *hath this man this wiſdom, and theſe mighty works? Is not this the Carpenters ſon? Is not his Mother called* Mary? *and his brethren* James *and* Joſes, Simon *and* Judas? *and his ſiſters are they not all with us? whence then hath this man all theſe things?* They might well wonder indeed, that a Carpenters ſon ſhould diſcover ſo much wiſdom: Such mean births can ſeldom ſay unto *Wiſdom*, (k) *Thou art my Siſter, and call Underſtanding their Kinſwoman.* But we know well, he had a Divine birth, a more noble generation, and thence did that wiſdom, and thoſe works ſhine forth in

(i) Mat. 13. 54.

(k) Prov. 7. 4.

in him. And what are all the wise Sentences and pithy Apophthegmes that are extant, but the productions commonly of more noble births, or at least more noble educations. (l) The vulgar sort are not sought for in publique Counsel, nor set high in the Congregation — nor are they found where Parables are spoken. Whatsoever savours of Ingenuity is suspected as not coming from them. The *Tyrians* were sometimes driven out by their servants, who were resolved at last to set up one to King it over the rest. And who should that be, but he that first spyed the Sun-rising. Whereupon *Stratos* servant looking Westward, by his Masters advice, first discovered the beams of the Sun guilding the tops of the hils, before the body of the Sun could be seen. The fact savoured not of a servile wit, and inquiry being made, the device was found to be the Masters and not the Mans. (m) And by that they all understood, how much ingenuous dispositions do differ from those of servants. Though they may exceed them in malice, yet they must come short of their Masters in Wisdome.

(l) Eccl. 38. 33.

(m) *Tunc intellectum est quantum ingenua servilibus ingenia præstant, malitiaq; servos non sapientia vincere.* Justin. lib. 18.

3. *In magnanimity.* Though they have better wits then others, and could help them-

themselves many times out of danger, yet they scorn to make use of their brains to save basely their skins. (n) Men of mean condition have this advantage, they can in extremities take such courses, and accept of such terms as noble personages cannot without losse, or will not, lest they should in the basenes stain their honour. Does the enemy overbear them in number? though they might do it without diminution of their dignity, yet their spirits are so high, that they will not take an advantage or help themselves by warlike stratagems or policy, lest they should seem (o) to steal a Victory. Nay, (p) as the Horse in *Job*, they will mock at fear, and looking on a numerous Army make themselves merry with the greatnes of the company, (q) as having before them the more to kill, the more to take prisoners, the more to run away. (r) Do winds and waves oppose them?

(n) Ἡ δυσχόρια ὀλίγου τὴν χρήσιμον, καὶ δὴ καὶ δεκαεύσαι ῥᾴδιως αὐτοῖς ἔχει ἀνολβάτε εἰπεῖν, τῷ δὲ γυναίῳ φύσιν ἅπαντα ταῦτα· sub. ἄκοσμα ἀπρεπῆ. Indecora, aut aliquid simile. Eurip. Iphig.

(o) When *Parmenio* and the rest would have had *Alexander* fall upon *Darius* by night: he replyed, ὃ κλέπτω τὴν νίκην. Plut. in vit. *Latrunculorum & furum ista solertia est quam præcipitus mihi; quippe illorum votum est unicum fallere — malo me fortunæ pœniteat quam victoriæ pudeat.* Curt. lib. 4.

(p) Job 39. 22.

(q) *Henry* the V. of *England* demanding of Captain *Gam* at *Agincourt*, what number of *Frenchmen* they had to deal withal. He made him this notable answer, after view of their Army, That there were enough to be killed, enough to be taken prisoners, and enough to run away. Sir *Wat. Ral. lib.* 5. 1 *part. Hist. World*

(r) *Cesar* when the Mariner was afraid and would have turned back, *Bono animo & securo esto, Cæsarem enim & Cæsaris fortunam vehis.* Zonar. annal. tom. 2.

Fisus cuncta sibi cessura pericula Cæsar,
Sperne minas, inquit, pelagi, ventoq; furenti
Trade sinum. Italiam si cœlo autore recusas
Me pete, sola tibi causa hæc est justa timoris
Vectorem non nosse tuum.

Lucan. lib. 5.

them? yet their sprrits are as big as both, and they will (s) ἀντοφθαλμεῖν bear up against both, outface and outbrave both. (t) Do great ones, such as think themselves Lords of the world, treat? They have learnt to fear none, but him that is indeed Supreme Lord of all. May they save their life by flight? (u) *Should such a man as I fly?* said *Nehemiah.* (x) *God forbid* (said *Judas*) *that the Sun should see me turn my back upon mine* (y) *Enemies.* (z) At *Canna Varro*, one of the *Romane* Consuls, a Butchers son flies, *Æmylius Paulus*, a man of more noble descent, having lost the victory chooses rather to die. (a) The Lyon is never seen in danger to run; and howsoever noble spirits may sometimes run away from dangers with their (b) hands, yet they scorne to betake themselves basely to their heels. (c) Yea they have vowed rather to march forward presently to certain

(s) Act. 27. 15. σωμαρπαδέντος τοῦ πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ.

(t) *Neminem equidem timeo præter Deos immortales.* Philippus Flamin. Lib. lib. 32.

(u) Neh. 6. 11.

(x) Μὴ τοῦτ' ἥλιος ἐπιδοι ἡνιόχου ἵνα ἐγὼ τὰ νῶτα μου δείξω τοῖς πολεμίοις. Joseph. lib. antiq. 12. cap. 18.

(y) *I will no longer live*
If Rebels life must give,

said! that peerless Peer, stout *North-Hampton* whose memory yet lives in his right Noble posterity.

(z) *Varro loco non humili solum sed etiam sordido ortus est. Patrem lanium fuisse ferunt.* Liv. lib. 22. (a) *Illa nobilior animi significatio quamlibet magna canum & venantium urgente vi contemptim restitansq; cedit, in campis & ubi spectari potest, idem ubi virgulta sylvasq; penetravit acerrimo cursu fertur velut abscondente turpitudinem loco.* Plin. lib. 8 Nat. Hist. cap. 16. (b) When one told *Brutus* he must fly, *Omnino fugiendum respondit, verum manibus, & non pedibus; & hoc dicto stricto gladio incubuit.* Zonar. annal. tom. 2. (c) When one would have had *Consalvus* retired, *Consalvus æterna memoria dignis verbis magno animo rejecit, cum diceret optare se potius sepulchrum suum eadem hora pedem unum ulterius habere, quam paucos cubitos retrocedendo vitæ suo spatio centum annos addere.* Guiccard. lib. 6.

death,

death, then by going back but a few cubits with dishonour from the enemy to add a hundred years to their life.

4. *In humility.* That (as (d) one saith) is the Sister of Nobility. Though Gentlemen and Noble personages have great spirits, and do not love to be humbled, yet they know how to humble themselves. They know how to carry themselves submisly towards God. The coutrey Shepherds take only the pains to visit, but the Wisemen fall down and worship our Saviour. (e) The one had priority in matter of devotion, but the other were more lowly in their adoration. They know how to condescend to men of low estate. (f) *Placilla* the Emperour *Theodosius* his wife disdained not to visit the Hospitals, to physick the sick, to wash their pots, to taft their broths, and to do all the offices of a common servant. When *Pompey* the great, flying out of the battel at *Pharsalia* wanted servants at supper to tend on him, *Favonius* a Gentleman that was with him made no dain to wash him, and anoint him, and to do every thing which servants were wont to do for their Masters. Which one observing that stood by, cryed out, (g) *Good God, how every thing beseemes a Gentleman.* Such things beseem them indeed, and true Gentlemen do not think they misbeseem them.

(d) *Nobilitatis soror humilitas.* Æn.Syl.1. cons. Basil.

(e) *In illis gratia prior, in istis Humilitas amplior.* August. Mat. 2. 11. Luke 2. 16, 17.

(f) Theod. lib. 5. cap. 18.

(g) Φεῦ ὡς τοῖς γενναίοις ἅπαν καλόν. Plut. in vit. Pomp.

Whereas

Whereas they that rise high from low estates do think it a foul disparagement to condescend to such base services. The one being great by their own native worth know, they shall not lose but gain by their Humility: the other being raised by their wealth, or being the Minions of fortune, shun the thought of such services as remembrances of their former servile condition. The one being high of themselves, think nothing better then to condescend to those below them: The other being low of themselves think of nothing but equalling or transcending those which are above them. The one are carefull to give respect, lest they should seem to neglect others: The other are careful to observe what respect is given them, fearing to be contemned themselves. The one throw off, that they may not be gazed on: The other put on more ornaments then beseems them, that they may be the more adored. (h) So did *Marius*, so *Diocletian*, both of base beginning. The latter of which, besides what he bestowed on other parts of his body, did deck and adorn his feet with gold and all manner of pretious stones, that men (as they were

(h) *Primus ex auro veste quæsita serici ac purpuræ gemmarumq; vim plantis concupinit.* Aurel. Vict. De Dioclet. —— *Compertum habeo humillimos quosq; maximè, ubi alta accesserunt, superbia atq; ambitione immodicos esse. Hinc Marius patrum memoria, hinc iste nostrâ communem habitum supergressi.* Id. *Diocletianus edicto sanxit uti omnes sine generis discrimine prostrati pedes oscularentur, quibus etiam venerationem quandam exhibuit exornans calciamenta, auro gemmis & margaritis quod fecesse ante C. Caligulam memorant.* Pomp. Lætt.

were commanded) might with less disparagement fall down and kiss them. A custome which his holiness of *Rome* who professeth himself a servant of the servants of God, and is but perhaps some beggerly Monk or Fryer till he sit down in St. *Peters* chair, hath taken up and will not be induced to lay it down, though one sometimes (Let (i) him be a Protestant, seeing they will have it so) did (as such unsufferable pride deserved) bitingly protest against it. Though one of them was wont to laugh it out and say, That (k) he was born *domo illustri*, in an illustrious house (the house being poor and uncovered where he was born) yet in all his actions, he shewed himself as proud and arrogant as any of the rest in good earnest.

(i) *Crammerus una cum comite Wiltoniensi in Italiam contendit, quibus ad Papam accedentibus servus servorum dei pedem osculandum extendit; cunctantibus autem illis pusillus catulus qui comitis Wiltoniensis fuit ingressus locum cum pedem vidisset gemmis auroq; lucentem, rem tam rarum lascivus dentibus apprehendit atq; momordit — Fluddus hunc locum citans canem hunc non appellat, canem Protestantis, sed canem protestantem quasi, protestantium religio vel in cane esse posset.* Francis. Mas. de minist. Anglican. lib. 2. cap. 9.

(k) *Sixtus* V. *dicere solebat se domo natum illustri. Domus enim in qua genitus erat cum lacero tecto ex magna parte esset discooperta a sole maximè illustrabatur.* Cicarel. in vit.

5. *In curtesie.* A grace proper to Gentlemen and Noble personages (as appears by the name) which follow the Court, and such as if it were freed from that Hypocrisie and guile, wherewith too often it is mingled, as *Titus* the Emperour was called, *The delights of mankinde* for it, so it might justly be

be called, *The delicacy of humane speech and society.* Men love to be used like men, and (l) courteous carriage wins more upon them, then a clownish good turn. It was a noble speech of *Augustus*, (m) *That a Petition should not be delivered to a Prince, as Provender to an Elephant, of which we are afraid.* And it is the noble practice of Gentlemen and great ones to put off roughness and austerity, and to treat all according as their name prompts them with gentleness and affability. To do this, the Countrey man hath not faculty, and the new risen Gallant, cannot think it suits with his Authority. (n) As unskilful Statuaries or Carvers of Images do imagine the great Colosses they make, will be more stately and magnificent, if they make them bear a great breadth, and set them out also straddling and gaping: So some by their commanding voice and great looks, by roughness of carriage and retiredness of life, do labour to draw respect and reverence to themselves, though indeed they make themselves as monstrous and

(l) Ἐν δ' σεσοηγόεισιν ὅτί τις χάεις, πλόκηκ κ̀ κέρδ Θ σὺν μόχθῳ βεαχεῖ. Eurip. Hippol.

(m) *Augustus quendam joco corripuit, quòd sic sibi libellum porrigere dubitaret quasi elephanto stipem.* Suet. in vit.

(n) Οἱ πολλοὶ τῶν βασιλέων κ̀ ἀρχόντων μιμοῦνται τὰς ἀτέχνους ἀνδριαντοποιοὺς οἱ νομίζουσι μεγάλους κ̀ ἀδρὰς φαίνεσθαι τοὺς κολοσσοὺς ἂν διαβεβηκότας σφόδρα κ̀ διατεταμένους κ̀ κεχηνότας πλάττουσι, κ̀ γὰρ ὅτ Θ βαρύτητι φωνῆς κ̀ βλέμματος τραχύτητι κ̀ δυσκολίᾳ τρόπων κ̀ ἀμιξίᾳ διαίτης ὄγκον ἡγεμονίας κ̀ σεμνότητα μιμεῖσθαι δοκοῦσι· οὐδ' ὁτιοῦν τῶν κολοσσικῶν διαφέροντες ἀνδριάντων, οἱ πλὴν ἔξωθεν ἡρωικὴν κ̀ θεοπρεπῆ μορφὴν ἔχοντες ἐντὸς εἰσι γῆς μεστὸς κ̀ λίθα κ̀ μολύβδου. Plut.

and ridiculous as those Colosses or Statues to wise men. Others will not vouchsafe you a single, or at least but a short sight of themselves, (o) like *Poppæa* in the Historian, who seldome came out in publick, and then kept part of her face covered, lest men should have too full a sight, or because she thought that posture best became her. Others fling away in a rage or storme like (p) another of that sex in the Poet who was wont,

Eftsoon to turn her head away
Not daigning a salute to stay.

And all this to keep up the greater port and Majesty, though indeed they get nothing but a jibe or mock thereby. Some have highly commended their Masters, as not giving them an ill word in long journeys, nay in long service; and why? because as proud (q) *Pallas* (sometimes bondman to *Claudius*) they scorned to speak to them lest they should profane or make their voice common.

6. *In liberality.* As they are Magnanimous, so Liberal also, and that even to Magnificence. (r) As their hands are taught to war, so their fingers also to do good to those that want. (s) Such was *Cymon* amongst the *Athenians*, who laid open his grounds, and kept open house, and

(o) *Rarus in publicum egressus idq. velata parte oris ne satiaret aspectum, vel quia sic decebat.* Tacit. annal. lib. 13.

(p) Στρεπτοκλεῖ τοῦ ῥήτορος φιλιππίδης ὁ κωμικὸς ὀπηλῶν ἐποίησεν, Ἀποστρεφόμενος τὸν κορυφαῖον φιλεῖς μόλις. Plut. ἔρωτ.

(q) *Pallas (aiebat) Nihil unquam se domi nisi nutu annuu manu significasse vel, si plura demonstranda essent scripto usum ne vocem consociaret.* Tacit. annal. lib. 13.

(r) Ἕστω τοῦ ἀνδρὸς οὐ μόνον χεῖρες δεδιδαγμένοι εἰς πόλεμον ἀλλὰ καὶ τοῖς δεομένοις εὐποιΐαν τοῦ δεομένου ὀξεῖαι τῶν δακτύλων. Nicet. chon. de Axucho. lib. 1.

(s) Plut. in vit. Cym.

and carryed young men still with him well clad and well monied, that he might relieve those whom he met, if they wanted in either kinde. Such was *Gillius* among the *Agrigentines*, who was called, (t) *The bowels of Liberality*. Nay, many have been even (u) *Seas of bounty, Abysses of pity*, as one speaks of *Mannel* the Emperour, who afterwards took up, though uncertain whether voluntarily or of necessity. Hence your great and noble personages were called amongst the *Grecians*, (x) Ἐυεργέτ, *Benefactors. The Kings of the Gentiles exercise Lordship over them, and they that exercise authority upon them are called Benefactors.* (y) And the names of *Lord* and *Lady* amongst us were taken up at first from mens bounty in distributing their bread to those that were in necessity. The houses of such in former times, being, as free Schools for Learning, so free Inns for Hospitality, or as (z) one cals them *shops of munificence, wherein the religious trade of good works and charity was set up and driven commonly.* Men of mean condition have not the means, and they that raise their estates by their own industry, or good husbandry, have not the heart to do good in this kinde, but as

(t) *Liberalitis præcordia.* Val. Max. l. 4.

(u) Θάλασσα φιλοδωρείας, ἐλέους ἄβυσσος. Nicet. chon. lib. 7.

(x) Luk. 22. 25.

(y) *Lord* was written *Laford*, and *Lafh* is that which we call *Loaf*, but signifieth Bread in general. So that he was a *Laford* or *Lord* that afforded bread. So *Lady* was written *Laphdean*, that is, a woman dividing or distributing bread. *Verst.*

(z) *Domus ejus quasi quædam munificientiæ officina.* Valer. de Gil. Agrig. lib. 4.

as they get their riches most an end basely, so commonly they keep them as sordidly; whose wealth is as fast glewed to their hearts, as a (a) *Spanish* Dukes wedges of Gold were riveted in his coffers, which he kept not only for Covetousness, but for sport also, giving any leave to take as much as they would: it being as impossible to writhe or wrest any thing from them, as it was from his crowded Chests. Such cannot boast (b) with *Job*, that they eat not their morsels alone, who living most an end retiredly feed homely, cry out upon Luxury and Prodigality, being much of that (c) covetous Wretches minde, who being asked, *What noise he liked worse?* Replyed, *That of cracking of bones between the teeth*; and left means and maintenance rather then he would be at charge to maintain a family. (d) They are alwayes freest who do not get their Estates by their own diligence, but receive it by Inheritance. For they never

(a) *Habuerat ille à patre relicta scrinia aureis argenteisq; pro regionum diversitate numismatis referta; & quod sando vix cognitum, malleo cuneata; idq; non avaritiæ modo sed lusûs etiam ac contumeliæ gratia. Hospites enim qui, permulti ad eum familiariter divertebant, sciscitabatur Cujusnam generis pecunia indigerent, respondentes ejus generis; ut in quam quisq; provinciam iter haberet, adducebat ad scrinia & quantum vellent capere jubebant frustraq; conatos deridebat & hos sibi de amicis jocos captabat novo genere dissimulandæ avaritiæ jactandarumq; opum.* Laur. Vall. de duce Gand. lib. 3. Hist. Ferd.

(b) Job 31. 17.

(c) *Interrogatus aliquando, Sonorum omnium, quem molestius audiret, Maxillarum inquit ossa frangentium.* Æn. Syl. de Albico hist. Bohem. cap. 35. —— *Albicus jampridem dignitati cesserat cum familiam edentem bibentemq; ferre non posset.* cap. 42.

(d) Ἐλευθεριώτεροι εἶναι δοκοῦσι οἱ μὴ κτησάμενοι ἀλλὰ παραλαβόντες τὴν οὐσίαν· ἄπειροι τέ γε τῆς ἐνδείας, καὶ πάντες ἀγαπῶσι μᾶλλον τὰ αὐτῶν ἔργα ὥσπερ οἱ γονεῖς καὶ οἱ ποιηταί. Arist. Ethic. lib. 4. cap. 1.

never feeling do never fear want, and the other getting their wealth hardly, love it and tender it the more dearly, as parents the children begotten of their own body, and Poets the works begotten of their own brains.

7. *In mercy.* The more noble, the more merciful. Cruelty and Gentility cannot ſtand together. The diſpoſition of Noblemen and Gentlemen is like that of (e) *Veſpaſian*: who ſo little joyed in the ſufferings and death of any, that he wept and ſighed deeply at neceſſary executions; like that of the (f) *Theodoſii*, the elder of which took it as a courteſie to be petitioned to ſhew mercy; and the more angry, was the more ready and willing to pardon: The latter would willingly have raiſed thoſe that were dead to life, but was altogether unwilling to put any man living to death. Indeed, great cruelties have been acted by both ſorts, noble and ignoble perſons, but the latter generally are more eager in the proſecution, and more ſavage in the execution of their bloudy deſignes. The deſcent of

(e) *Non cæde cujuſquam unquam lætatus, juſtis ſuppliciis illachrymavit etiam & ingemuit.* Suet. in vit. Veſpaſ.

(f) *Beneficium ſe putabat accepiſſe cum rogaretur ignoſcere; & tunc proprius erat veniæ, cum fuiſſet major commotio iræ: prærogativa ignoſcendi erat indignatum fuiſſe.* Ambr. de Theod. Senior. *Cuidam ex neceſſariis aliquando ſciſcitanti, Cur neminem qui illi intuliſſet injuriam morte aliquando multaſſet ſic reſpondit, utinam potius mihi poteſtas eſſet eos qui mortui ſunt ad vitam denuo revocandi.* Socrat. de Theod. Jun. lib. 7.

Joſeph

Joseph is well known, and the Scripture notes this of him, that he was (g) *a just man*; that is, according to the *Hebrew* phrase, *a pitiful, a merciful man*, of which it sets down this as an evident argument, That he was unwilling to make *Mary* his espoused wife which he took to be guilty of Adultery, a publick example, but resolved to put her away secretly, that she might not, though he thought she deserved it, fall into open punishment. Generous natures do not love, except it be upon incorrigible persons, or for the prevention of otherwise inevitable dangers, to take the rigour of the Law, and have lookt upon it as an office as hateful (as sometimes that of Publican) to be an Informer, Accuser or Promoter. (h) Such in the primitive times, if any were banisht or put to death upon their Information, were not admitted, no not at death, to the Communion, nor under five years Repentance, if the punishment were lighter. And the same crime was held sufficient to keep off for five years the Baptisme of those that were not yet Baptized,

(g) Dr. *Hammond* Annot. cap. Mat. V. 19.

(h) *Delator siquis extiterit fidelis, & per delationem ejus aliquis fuerit proscriptus vel interfectus, placuit eum nec in fine accipere communionem. Si levior causa fuerit, intra quinquennium accipere communionem. Si catechumenus fuerit, post quinquennii tempora admittatur ad baptismum.* Concil. Elibert. Can. 73.

tized; but sued for admittance to that Sacrament. And howsoever (i) Magistrates do, and may, and must of necessity in some wise make much of Informers, yet tis but as we do of Dogs, or Hawks, that destroy evill Beasts and Vermin, and bring in the prey. And when they reward them, it is but like our spitting in their mouths, or fleshing of Dogs with (k) the Paunch. They and all other generous natures do secretly spit at them; and (l) hate them worse then Dogs or Serpents, that bite of a sudden, unseen, unhurt. But now your vulgar natures (as my self and many others found of late dayes by experience) are prone to cruelty, loving, provoked or not provoked, all words that may do mischief, and are ready to fall upon any mischievous practises, glad if by the advantage of the times they can make use of Law, and Magistrate to flesh their covetous or satisfie their malicious spirits. If the dog-dayes of persecution be in at any time they are senting and coasting straight, hunting after their prey, filling the air with their barkings and clamours, incensing the Magistrate to sentence, and provoking

(i) *Actum de præmiis accusatorum delendis.* Thereupon *Tiberius* cries, *Irritas fore leges — subverterent potius jura, quam custodes eorum amoverent.* Tacit. annal. lib. 4.

(k) *Venaticos canes sanguine intestinisq; captæ feræ illecebrari à venatoribus utile est.* Blond. lib. 7. triumph. Rom.

(l) Tacit. *ait genus esse hominum publico exitio repertum.* Ibid.

provoking many times (being more savage themselves) the (m) unwilling beasts to execute, and (n) like dogs eating sometimes the flesh and licking up the very bloud of those which they have massacred. The cruelties of men of better Rank have been great enough, but those of the Vulgar sort commonly are more (o) fierce and fell because they have nothing at all of knowledge, policy or civil education to take them off from their rage; but will, and malice, and stubbornness enough to set them on. What (p) *Solomon* said in general of the wicked, we may say, as taught by experience of them, The mercies of the vulgar are cruel. And surely every one may make it a part of his Letany, *From the mercy of a Coward and a Clown, Good Lord deliver me.*

(m) (n) *Non audebant hominivoræ bestiæ admodum prolixo tempore ad corpora piorum accedere, sed in alios qui extrinsecus ipsas incitabant ferebantur.* Euseb. lib. 8. cap. 7. *Eodem tempore Gentiles in Christianos violenter insultare qui se Philosophos prædicabant, frequentes concursare, nefanda quædam mysteria obire, pueros qui nondum ex ephebis excesserant tum masculos tum fœminas quo exta eorum inspicerent mactare, illorum carnes degustare cæperunt.* Socrat. lib. 3. cap. 11. *Phœnices ventre Cyrilli dissecto jecur gustant qui primum dentes deinde linguas amittunt.* Theod. lib. 4. cap. 7.

Labitur hic quidam nimiâ formidine cursum
Præcipitans, capiturq; : ast illum in plurima sectum
Frusta ac particulas, ut multis mortuus unus
Sufficeret, totum corrosis ossibus edit
Victrix turba ———

Juvenal. Satyr. 15.

(o) *Populi tyrannis eo forte perniciosior est quo periculosior ignorantia, quæ nec pondus nec mensuram nec legem habet, quàm malicia quæ tamen ipsa aliqua regula, aliquo fræno, aliquo termino gubernatur.* Guicc. lib. 2. (p) Prov. 12. 10.

8. Lastly, In affection to, and advancement of Religion. True it is, at the first going forth of the Gospel, such as they embraced it but slowly. (q) *Not many Wise men after the flesh, not many mighty, not many noble.* But, as (r) he said of *Alexander, That the good things which were in him, were to be ascribed unto his Nature; but his vices to Fortune or Age:* So, that they embraced not straightwayes the Gospel is rather to be attributed to external causes, matter of fortune, politique respects, worldly concernments, iniquity of the times and age wherein they lived, then to their inherent qualities of nature, which are better in them then in others, and in themselves no bad preparations for the Gospel. Besides God at first did pass them by, leaving them to walk on still in their own wayes, and choosing those of the (s) meaner sort both for the promulgation and profession of the Gospel, that none might think they were chosen for worldly respects, or dignity, or that the Gospel was carryed on by humane force and authority. But when once th ough the mercy of God from on high, *the day-spring from above did visit them,*

(q) 1 Cor. 1. 26.

(r) *Et herclè justè æstimantibus regem liquet bonæ naturæ ejus fuisse, vitia vel fortunæ vel ætatis.* Curt. lib. 10.

(s) *Ut mira potentia per prædicatorum linguas clarescerel prius mirabilius actum est ut eorum prædicantium meritum nullum esset.* Greg. mor. lib. 33. cap. 21.

them, they above all became (t) *nursing Fathers and nursing Mothers* to the Church, (u) and brought in willingly their riches and glory with themselves into it. And as (x) the Church is the pillar and stay of truth, so they in special manner became the stayes and pillars of the Church. To whom do our material Churches, and such like places of Gods worship, and our Universities the Seminaries and Nurseries of Learning and Piety, owe their beginning to, throughout Christendom; but to them, and such as have been raised up by them to share with them in the like honour and dignity? And who entailed that portion upon the Ministers of the Gospel (which God did at first settle upon the Tribe of *Levi*) and that by (y) Solemn Vow, that it should never be cut off, but they? And who are they that of late would have pulled down our Churches as places of superstition, destroyed our Universities as the Pests (which they stuck not to call them) of the Land, and stood ready (as (z) the Dragon in the Revelation over the woman) to devour the holy thing which was left, but the Vulgar sort, and such who swallowing down much goods, as (a) the Dragon much poyson, do swell

(t) Esa. 49. 23.

(u) Rev. 21. 24.

(x) 1 Tim. 3. 15.

(y) We have given unto God both for us and our heirs for ever. *Mag. Chart.* *Offero Deo atq; dedico omnes res quæ in hac Chartula tenentur insertæ — Si quis eas inde (quod fieri nullatenus credo) abstulerit, sub pænâ sacrilegii, ex hoc Domino Deo, cui eas offero atq; dedico, districtissimas reddat rationes.* Cent. 9. cap. 6. This was the manner of Dedication.

(z) Rev. 12. 4.

(a) Ὡς ὁ πολλὰ πολλάκις ἐδηδοκὼς φάρμακα δρακών. Nicet. Chon.

swell thereupon, and reckon themselves great Gentlemen who have many times no greater ambition, then to be able to do those a spite that are of our Profession.

(b) Ovid. Ib.

(b) *Plebs superum, Fauni, Satyrique Laresque.*

The meaner sort of the gods, the communalty;
The gods that in fields, woods, and chimney corners ly.

Such is the difference between noble and common births. The one would keep up the Church and true Religion in lustre and splendor with themselves; the other would bring them down to as sordid a condition as their own Originals. And look as (c) *Julian* an Usurper first of the Empire, and afterward an Apostate from the Church, did not meddle with Ministers, as *Diocletian* who thought by killing of them to root out Christianity, which lived still and flourished notwithstanding their death; but by robbing the Church, and taking away the maintenance of Churchmen, he destroyed the Ministry it self, upon which also ignorance and decay of Religion presently ensued: So many, usurping the name of Gentlemen, and apostatizing from the way of the Church, medled not with Ministers

(c) *Diocletian* sought *occidere Præsbyteros, Julian Præsbyterium.* Sir *Edward Cook* notes it, *lib.* 2. Report, *fol.* 44.

Ministers themselves (that was against *Julians* and stood not with their principles) but by taking away their Maintenance, would have rooted out the Ministery it self, upon which Barbarism and Atheism must needs have followed. A work sutable to their upstart Nobility, and new-found Piety, but such as could never yet finde entertainment by the truly ancient Nobility or Gentry. (d) *Pharaoh* will make no purchase of his Priests Lands, but reserves them till better times, and allows them a portion, when their Land would not, himself. (e) *Jesabel* entertains four hundred of *Baals* Prophets at her own Table. (f) The *Romans* richly endowed their Priests. (g) *And whosoever* (saith the Heathen Poet) *doth in good earnest worship the Gods, the same doth make much also of their Priests.* And as yet our Nobility have thought rather of preserving then robbing their Ministry. And thus we see by experience, that men of good descent are better conditioned, and do in many things excel those of the Vulgar sort, and that a good natural birth in it self, is no bad preparation for the spiritual. But how comes it to passe that such as are well descended, do so far transcend others?

(d) Gen. 47. 22.

(e) 1 King. 18. 19.

(f) *Sacerdotiorum apud Romanos quintuplex proventus, Beneficia, stipes, solutiones, donationes, damnatorum bona seu confiscationes.* Vid. Blond. lib. 2. triumph. Rom.

(g) *Qui bonâ fide Deos colit, amat & Sacerdotes.* Stat. Epist. præfix. libr. Syl. 5.

1. This

1. This happens by virtue of their generation. (g) The seed is as it were the abstract of soul and body, and carries the qualities of both along with it. (h) The whole tree is in the seed and if the seed be good, the tree is good, if the seed be naught the tree is naught. (i) If the first fruits be holy, the lump also is holy, and if the root be holy so are the branches. (k) The water in the pitcher rellishes of the fountain from whence it springs. The milk savours of the Land whereon the Cattle feed; the Vinegar of the Wine of which it came. Every thing hath a smatch of that from whence it takes its original. (l) We see in the offspring of birds and beasts, the virtue and spirit of the Parent; and we may observe (m) the corn that is sown rising up to its growth according to the quality of the grain. (n) *Caligula* took *Drusilla* to be his own daughter

(g) Ψυχῆς καὶ σώματος ἀπόσπασμα. Epicur. in Plut. *Zeno* said that the seed was σύμμιγμα καὶ κέρασμα τῆς τε ψυχῆς δυνάμεων. Diog. Laert.

(h) *Nunquid non in semine tota arbor? Vitium ergo seminis, vitium est totius arboris.* Chrysol.

(i) *Andronicus*, reproved for his lust, puts it off with a jest, ὡς φιλεῖ τὸ ἀρχόμενον ἐξομοιοῦσθαι τῷ ἄρχοντι καὶ τὰ τοῦ αὐτοῦ ὁμοστοιχεῖ καὶ συνάδει πως κεραμείας εἰς τὸν ἐξάδελφον ὑποσκώπτων ταῦτα καὶ βασιλέα τὸν Μαυσὴλ ὡς ὁμοιοπαθοῦσιν ὑποκυπτον πάθεσι τῆς γῆς καὶ χείρεσι ἁλισκόμενον. Nicet. annal. lib. 3.

(k) *Pabuli sapor apparet in lacte, & vini vis existit etiam in accto.* Senec. Natur. quæst. lib. 3.

(l) *Fortes creantur fortibus & bonis. Est in juvencis, est in equis patrum Virtus nec imbellem feroces progenerant aquilæ columbam.* Horat. car. lib. 4. od. 4.

(m) *Genetrosa in ortus semina exsurgunt suos.* Senec. Troad.

(n) *Nullo firmiore indicio sui seminis esse credebat quàm ferritatis.* Sueton. vet. Cal.

daughter by her curst conditions. And Parents have no more certain way to judge of their own title to their children then this, that they are like themselves in their dispositions. (o) Men might see (was it said) the spirit of living *Alexander* in his dying Mother: and we may say as truly, the spirit of the dead Ancestors may be discerned in their surviving children. For as (p) the Poet speaks of one that was killed in the water,

(o) *Alexandrum posses etiam in moriente matre cognoscere.* Justin. lib. 14.

(p) Stat. lib. 9. Thebaid.

Ille manet fundo, rediit pro corpore sanguis.

The body lay beneath ith' bottom, but the blood
Start up, and on the surface of the water stood.

So though the remains of mens Ancestors lie buried in the dust, yet their blood runs fresh and quick in their childrens veins. As we see ordinarily (to (q) omit the strange resemblances in the productions of brute beasts) (r) much of Father and Mother in the Childrens countenance, garb, carriage, and sometimes strange impresses on the body derived from Father

(q) Εἶσι μὲν πνες γυναῖκες καὶ ἄλλων ζώων οἷον ἵπποι καὶ βόες αἱ σφόδρα πεφύκασι ὅμοια ἀποδιδόναι τὰ τέκνα τοῖς γονεῦσιν ὥσπερ ἡ ἐν φαρσάλῳ κληθεῖσα, Δίκαια ἵππος. Arist. lib. 2. polit.

(r) *Plurima vultu Mater inest.* Stat. lib. 1. Achil. *Amilcarem viventem redditum sibi veteres milites credebant; eundem vigorem in vultu, vimq; in oculis, habitum oris lineamentaq; intueri.* Liv. de Hannibal. lib. 21.

to childe: (*Saleucus* (s) had an anchor on his thigh, and so had his sons, and so had all his Nephews) so we may observe the good qualities of the minde, the spirit of Magnanimity, Hospitality, Policy, Learning, to be as hereditary in some Families (t) as the Lance to the *Spartans*, the Ivory shoulder to the *Pelopidæ*, the Grasshopper to the *Athenians*, or the scepter of Princes delivered over still by succession to their children.

(s) *Figura anchoræ in fæmore Salencui nata cum ipso parvulo fuit —— sic filii nepotesq; anchoram in fæmore veluti notam generis naturalem habuêre.* Justin. lib. 15.

(t) Κλῆρον ἔχειν ποθέω πατρῴον ὡς πάτερ λόγχην
Σπαρτιάτῃ, πέλοπες τε γένει πελοπήϊον ὦμον
Καὶ σκῆπτρον πατέρων εἰς ἥβας αἰὲν ὁδεύον
Κεκρίσθαι τέτλιγα πολιῶν ἅμα ἥβα γαίης
Γηγενέες. ——

Nazian. car.

2. This happens by Education. The (u) virtues which they have radically by Generation are completed by Education. The (x) metalled horse is made much more serviceable by good training and mannaging. The richness which is in some grounds discovers it self in far greater fruitfulness by good husbandry and tilling of them.

(u) (x) *Virtutes cardinales radicaliter sunt à natura, sed completivè vel ab operum frequentia, & perseverantia; vel à gratiæ influentiâ & præsidentia vel ex utraq; causâ —— equus ex sua naturali compositione aptitudinem habet ad benè portandum & ambulandum; sed illa aptitudo ad complementum potest reduci per ipsius equi assuefactionem, vel per ipsius sessoris industriam, qui scit fræno equum suum ducere, vel per utraq;.* Bon. dist. 33. quæst. 5. resolut.

them. (z) The sparks that lie hid in flints, are drawn forth in great abundance by often smiting and striking them. So the metalled disposition, the richness of nature, the many sparks of virtue which are in some noble births, are drawn out to greater perfection, through the care that is taken in their good Education. Much is ascribed to the seed of which, much to the (a) place where, much to the (b) air wherein, men are born. What vertue there is in the seed, we have said. The place where men are born by reason of the richness or barrenness of the soyl or scituation in reference to the Sea, may confer somewhat towards mens manners. The air according to the subtlety or grossenes thereof makes no little difference in wits, colours, complexions, dispositions: but education is all in all, and is sufficient almost of it self alone to alter all. It hath been

(z) Σπινθὴρ δ' ἐστὶ βίος γὰρ ἐν ἀνθρώποισι κέκρυπτ'
Ὡς πυρ ἐν λατόμοις πυρὸς μάνθ· ὡς δ' ὑδωρ θ·
Κρέμασιν ἐκ λιθάκων ἥκει σέλας, ὡς ἀπὸ θυμοῦ
Εὐσεβίῃ λογόωσιν ἄγει λόγ θ·
Nazian.

(a) *Carthaginienses fraudulenti & mendaces non genere sed naturæ loci, quod propter portus suos multis & variis mercatorum & advenarum sermonibus ad studium fallendi quæstus studio vocabantur. Ligures montani, duri & agrestes. Docuit ipse, Ager nihil ferendo nisi multa cultura & magno labore quæsitum. Campani semper superbi bonitate agrorum & fructuum.* Cicer. agrar. 2. *Sunt tam civitatum quam singulorum hominum mores Gentesq; aliæ iracundæ, aliæ audaces, quædam timidæ: In vinum, in venerem proniores aliæ.* Liv. lib. 45. Legat. Socrat. lib. 4. cap. 23. *Flagrat vitio Gentisq; suoq;* Ovid. de Tereo. *Cui Gentile nefas hominem revocare canendo.* Stat. lib. 3. Thebaid. de Thessal.

(b) *Bœotum in crasso jurares aere natum.* Horat. lib. 2. Epist. *Athenis tenue cœlum ex quo acutiores putantur Attici: crassum Thebis, itaq, pingues Thebani & valentes.* Cicer. de fat.

questioned

questioned, though I think no great question need be made of it, Which conduces most to good living, A happy brith or good breeding? As it was said of *Demosthenes* the Oratour, (c) That his Mother brought forth one *Demosthenes*, and his own labour and travail brought forth another: So may we say here, Generation brings a man forth in one sort, and Education in another. A happy birth layes a good foundation, Breeding carries on the building to perfection. And great Personages having the advantage usually of others in their education do attain thereby to a far more noble and generous disposition.

(c) *Alterum Demosthenem mater, alterum industria enixa est.* Val. Max. lib. 8.

3. This happens by reason of good examples which they have about or nearer their eyes then others. The Trophies of *Miltiades* would not suffer *Themistocles* to sleep. *Alexander* the great was greatly animated by the gests of *Achilles*. *Cæsars* spirit was stirred up by *Alexanders* acts, and he grieved that he had done nothing at that age wherein the world was conquered by him. And if forraign examples have wrought so much, how much more may we imagine,

gine, (d) The domestick examples of Parents, kindred, alliance will excite us, whom naturally we love and desire to be like, and to whom we are as loath to be a shame our selves, as we are unwilling others should cast shame upon them. (e) The *Romans* did wisely who would by no means suffer those that bought the houses of Noble personages to remove or take down their Images. They knew the standing of them would be a great spur, a huge incitement to vertuous atchievemẽts. The very houses otherwise would upbraid the weak owners for entring upon other mens honours, and doing nothing worthy of honour themselves. And does not the same consideration, think we, work as well, if not much more upon noble issues to keep up the honour of their own houses, as it did upon strangers, that they might not seem unworthy to lodge in those that they purchased from others? Yes surely. And were

(d) *Disce puer virtutem ex me verumq; laborem*
Fortunam ex aliis.——— Virgil. Æneid. 11.

Sis memor & te animo repetentem exempla tuorum
Et Pater Æneas, & avunculus excitet Hector. Ibid.

—*Nec externo monitore petendus*
Virtutis tibi pulcher amor, cognata ministrat
Laus animo.——— Stat. Syl. lib. 5.

Ὥσπερ ἐν ταῖς πόλεσι ἐνισχύει τὰ νομίμα καὶ τὰ ἤθη, οὕτω καὶ ἐν οἰκίαις οἱ πατρικοὶ λόγοι καὶ τὰ ἤθη καὶ μᾶλλον διὰ τὸ συγγένειαν καὶ τὰς εὐεργεσίας. συνυπάρχουσι γὰρ σύμφυντες καὶ εὐπαθεῖς τῇ φύσει. Arist. Ethic. lib. 10.

(e) Erat *hæc stimulatio ingens, exprobrantibus tectis cotidiè, Imbecillem dominum intrare alienum triumphum.* Plin. natur. hist. lib. 35. cap. 2.

were it not for this, (f) wise Governours would not suffer the dignities and titles conferred on the Ancestors, to passe and descend at a venture by succession upon their children, but that by this means they would bind them by a kind of necessity not to degenerate from the vertue of their Ancestours.

(f) *Nihil aliud video in Nobilitate appetendum, nisi quòd nobiles quadam necessitate constringuntur ne ab Antiquorum probitate degenerent.* Hieron.

4. Lastly, This happens surely not without some Divine influence from above. (g) Pearls are not engendred in the Sea without a flash of Lightning. And these more pretious Pearls of the earth are not begotten certainly without some Divine flash or influence from heaven. The Heathen had their Heroes whom they reckoned betwixt gods and men. And we know (g) no Divines but are willing to allow Heroick motions, by which those whom we may rightly term Worthies, were guided in their actions. And what we allow them in their lives, may not without reason be granted in their births also. True it is, the workings of God are free, and not tyed to persons or families; but yet, as the Spirit of

(f) Θρέμμα μὴ τοῖς τῆς βροντῆς ἀστραπαῖς ἐν θαλάττῃ κατ' ἔτος ὅτι κατὰ τὴν ἐκείνου, πεφεκπλογοῦσι ὅταν ταῖς κόγχαις ἀνεωγμέναις ὁπλάμφωνον κατέρχωνται. Ælian. de margarit. lib. 10. de animal. cap. 13. Legatur. Am. Marcel. lib. 23.

(g) *Deus excitat peculiares Heroicos motus & impetus, in quibusdam etiam non renatis.* Chemnit. exam. de oper. Infid.

of God which is tyed to no sort of men, was most commonly poured out upon such as in Scripture are called the Sons, *i.e.* the Disciples of the Prophets, who were trained up in the Schools of the Prophets, and by the study of the Law, were fitted and disposed for the receiving of the Spirit (what (h) else is the meaning of that proverb? *Is Saul also among the Prophets?* but that (though it sometimes fell out otherwise (i) as in the case of *Amos*, who was no Prophet, nor Son of a Prophet, but an Herdsman, and gatherer of Sycamore fruits) it was unusual, that persons never applying themselves to such courses, should be so suddenly and strangely invested with the Spirit of Prophesie?) So I make no doubt nor question at all, but that the Divine grace and blessing, though not tyed to any, doth most usually fall in some special manner upon those Families whose Ancestors have done worthily, and who set themselves after the example of their Ancestors to do worthily in the places where they live. And when all these, Birth and Breeding, special examples below, and special blessings from above, do concur, when Heaven and Earth do consent and conspire together as it were in one for their good, they must needs excell in matter of abilities, and have a preheminence above others in respect of noble qualities.

(h) 1 Sam. 10. 11.

(i) Amos 7. 14.

Now this may let us see, first, How justly Noblemen and Gentlemen are in all places prized, preferred, honoured above others. Such are better born and better bred then others; and so when Honour is cast upon them, a lustre is cast upon Honour. Honour it self being in a sort ennobled, when Noble persons are honoured. Whereas on the contrary, the advancement of men of mean birth and condition, is a debasement of the Dignity to which they are advanced. And (k) look as unskilful mechanicks who set little statues upon great bases or Pedistals do shew the smalness and contemptibleness of their statues so much the more: so those that raise men of sordid condition to high places of Honour and Dignity do lay open their inabilities, and discredit them the more, tottering and shaking this way and that way through their Instability. (l) The *Shechemites* raised up *Abimelech*, the son of a maid-servant to be King over themselves: but, as *Jothan* told them, *They carryed themselves therein ingratefully*; so the event shewed them, that they dealt therein but impolitickly. (m) When a Servant raigneth, the earth is disquieted: neither will it be at rest

(k) Ὥσπερ οἱ φαῦλοι τεχνῖται βάσεις μεγάλας μικροῖς ὑφιστάντες ἀναθήμασιν, ἐλέγχουσι αὐτῶν καὶ τὰς μικρότητας· ὅπου καὶ ἡ τύχη ὅταν μικρὸν ἔθνος ἐξάρῃ πράγμασιν ἔχουσιν ὄγκον τινὰ καὶ φαιδρότητα, ὑποδείκνυσι μᾶλλον καὶ καταγελῶσι σφαλλόμενον καὶ σαλευόμενον ὑπὸ κουφότητος. Plutarch. de Alexand. fort. lib. 2.

(l) Judg. 9. 6.

(m) Prov. 30. 21, 22.

rest till it hath vomited him up, as the stomach the meat that offends it. Then Kingdoms and Common-weals are peaceable and prosperous, when Places and Persons of Honour are sorted and suited to each other. True it is, the Nobility and Gentry have alwayes had many mouths opened against them: but they alwayes (n) won upon the affections, and found favour with good men, both in love to their Ancestry, and in hopes to have from them a like generous Progeny. (o) *Herod* being an *Idumæan* burnt all the *Jews* Genealogies, envying them that antiquity whereof himself could not glory: so many being basely born themselves, would root out the Nobility and Gentry; and, like the Fox that had lost his tail himself, would have the entailment of Honour cut off from their Posterity. The Peasant ordinarily boasts, how serviceable and useful he is to the Common-wealth, and complains, as they in the parable, that Gentlemen are not only made equal, but set up far above them who bear the burden and heat of the

(n) *Nobilitas blanda conciliatricula—. Omnes boni semper Nobilitati favemus, & quia utile est reip. nobiles homines esse dignos maioribus suis, & quia valet apud nos clarorum hominum & benè de repub. meritorum memoria etiam mortuorum.* Cicer. pro Sext.

(o) *Herodes cui Israelitarum genus nihil conferebat, conscientia ignobilitatis impulsus, generum eorum descriptiones exussit: hoc se pacto nobilem futurum ratus, si nec alius quispiam publicis commentariis adiutus, genus suum ad patriarchas, & proselytos, & advenas Israeli olim immixtos, referre possit.* Euseb. lib. 1. cap. 8.

the day. But (p) Who knows not that gold and silver are deservedly preferred before Iron and Brasse which yet are more for use and service then they? (q) The rich man cries up riches above all. And truly where a free, noble, generous and rich minde goes along with rich means, no man can reasonably envy any honour; and such might be infinitely serviceable to Church and Kingdom: but when rich men would have themselves, as *Nebuchadnezzars* golden Image adored only for their riches, and would have Nobility, Gentry, Ministry, fall down and worship and bow before them, and yet have no more heart or spirit to do themselves or countrey good, then dead Images; those we think deserve as justly to be cast down as Images, and they that deal so with them, to be called as deservedly Great, as (r) he amongst the *Romans* for casting out the rich slaves that had crept in sometimes into the Senat. Others would have virtue only honoured in the Parent,

(p) *Æstimandum est unde obveniat tanta dignitas auro & argento; cum & consanguineis quantum ad genus, & potioribus quantum ad utensilitatem, materiis præferantur.* Tert. de habit. mul.

(q) *Qui solas exstruere divitias curant, nihil volunt inter homines melius credi quàm quod ipsi tenent. Jactantur igitur quacunq; ratione possunt literarum amatores, ut videantur illi quoq; infra pecuniam positi.* Petron. *Quidam omnia præ divitiis humana spernunt, neq; honori magno locum, neq; virtuti putant esse, nisi ubi effusè affluant opes.* Liv. lib. 3.

(r) Δύο Μαξίμους (ὅταν ὅτι μεγίστους) ἀνηγόρευσεν ὁ δῆμος, ἐλέειον μὲν ὅτι τοὺς διαλλάξας τοσιάζουσαν αὐτοὺς τῷ σύγκλητον· θαῦμα δὲ ὅτι πλουσίους τινὰς ἐξαπιδόντων γενομένους καὶ καταλεγμένους εἰς τὴν σύγκλητον ἐξέβαλε. Plutarch. in Vit. Pomp.

rent, and no honour at all derived to the Children, till it appear they tread in their Parents steps, and discover that they are not only, εὐγενεῖς but εὐφυεῖς, well born but well natured, fit for service, fit for action. And, that they would have (s) a passage open for all by virtue to honour, we dislike not. (t) We commend not the custom of the *Egyptians* and *Spartans*, with whom Cooks sons must of necessity be Cooks, Cryers sons Cryers, and Trumpeters sons Trumpeters. Nor do we approve the practise of (u) *Clisthenes*, who called the men of his own Tribe Ἀρχέλαοι, that is, *Rulers of the people*; but nicknamed other Tribes by the name of Ὑαῖοι, *Swineheards*, ὀνεᾶοι, *Asse-keepers*, χοιρεᾶοι, *Hoggards*, and the like. (x) Nor do we like the conceit of those of *Calecut*, with whom no tract of time, no favour of Prince, no wealth, no office, no virtue, can give one that is not so born, the name of a Gentleman. But that honour should not descend from Father to Son, hath we conceive many inconveniences. This crosseth the common custom of most Countries, which usually preserve their Genealogies, and keep up the splendour of ancient Families: and makes way for

(s) *Dum nullum fastiditur genus in quo eniteret virtus, crevit imperium Romanum.* Liv. lib. 4.

(t) Συμφέρον τε καὶ τάδε Αἰγυπτίοισι Λακεδαιμονίοισι· οἱ κήρυκες αὐτέων, αὐληταὶ καὶ μάγειροι ἐκδέχονται τὰς πατρώας τέχνας, καὶ αὐλητὴς τε αὐλητέω γίνεται καὶ μάγειρος μαγείρου, καὶ κήρυξ κήρυκος ἐόντος καὶ λαμπροφωνίην ἐπιτηδεύσας ἄλλοι σφέας παρακλήσεσι ἀλλὰ καὶ τὰ πάτρια ἐξιτηλέουσι. Herod. lib. 6.

(u) Id. lib. 6.

(x) Montaig. Ess. lib. 3. cap. 5.

for sordid equality, which suits not but with a *Turkish* Tyranny, or *Helvetian* Democracy. This cutteth off the hope and exspectation of a worthy progeny, together with the reverence that is owing to a Family. This ministers occasion to lay aside, that which is all in all, the more careful and special manner of childrens education. This wrongs the living and the dead: The dead whose memory by this means doth die with him presently; the living by depriving them of that honour which their Ancestors purchased for them, perhaps with their bloud. (y) What though children do not alwayes *patrizare*, but sometimes degenerate from the virtue of their Progenitours? The (z) tree which is barren this year may bring forth fruit the next. The ground that lies fallow or brings forth nothing but thorns and thistles may in after-times recompence its former barrennesse with exceeding fertility. And the stock of that family which now seems withered and dead, may sprout forth again and raise up it self, and the land where it is planted, to singular glory. Though the heart

(y) Ἔχουσι γὰρ παραγμὸν αἱ φύσεις βροτῶν· ἤδη γὰρ εἶδον ἀνδρὸς ἡνιαίου παῖδας τὸ μηδὲν ὄντα· χρηστά τε ἐκ κακῶν τέκνα, λιμόν τε ἐν ἀνδρὸς πλουσίου φρονήματι· Γνώμαν τε μεγάλαν ἐν πένητι σώματι. Eurip. Elect.

(z) Ἀρχαῖαι ὀρεταὶ ἀμύεσθαι ἀλλαπάμυιαι γλυκείας ἀνδρῶν ἀέθλοις· ἐν χερσὶν δ' ἔχ' ὧν μέλαιναι καρπὸν ἔδωκαν ἄρουραι, δένδρεα τε οὐκ ἐθέλει πάσας ἐπὶ ἀκιόδοις ἄνθος ἐνῶδες φέρειν πλούτῳ ἵστον ἀλλ' ἐν ἀμείβοντι καὶ θνητὸν ὕπαι ἀέθλου ἄγει μοῖρα. Pindar. Nem. Od. 11.

heart of *Davids* children were not perfect with God as *Davids* was; yet for *Davids sake did the Lord his God give him a* (a) *Lamp in Jerusalem, to set up his Son after him, and to establish Jerusalem.* The single service of one man may deserve to be kept in perpetual memory, and to be honoured for ever to all posterity. As that of our Great *Albemarle*, to whom (though he did but his duty) yet, we conceive, the Kingdom will be ever endebted.

(a) 1 King. 15. 4.

2. This should be an admonition to men of good birth, of Noble discent that they dishonour not their honorable Original: we remember the saying of (b) *Æsop* to *Solon*, That mens discourse with great personages should be very short or very sweet. And we would very unwillingly offend that ranck of men who alwayes befriended, never offended us; but we judge the (c) wise mans reply to favour, though not so much of policy, yet more of honesty, That our discourse with great men should be short or very soveraign; very brief, or such as should dictate the best things unto them. It is one thing to be a Minister, and another thing to be a Courtier; one thing to be a lover and honourer, another thing to be a flatterer and corrupter of Nobility and Gentry. We cannot but testifie what hath been observed, and what every man cannot but

(b) (c) Ὦ Σόλων, τοῖς βασιλεῦσι δεῖ ὡς ἥκιστα ἢ ὡς ἥδιστα ὁμιλεῖν, *Æsop* to *Solon*: he replies, Μὰ Δι', ἀλλ' ὡς ἥκιστα ἢ ὡς ἥδιστα. *Plut.* in *Solon.*

not but testifie to have too much Truth in it.

First, that men of great birth do seldom make any addition to those Honours which they have from their Parents by succession, but contenting themselves with the purchase of their Ancestours, do live and spend as Prodigals upon their reputation.

Secondly, that coming with ease to Place and Authority, and being corrupted and drawn aside by flattery, they break out many times into all kinde of Luxury; their very goodness of their nature being a great promoter and advancer of their wickedness. For (c) as it is noted by Modern writers of *Italy*, and long since by ancient Historians of *Athens*, *That no where better hony, nor more killing hemlock; no where men of better nor worse dispositions.* So it is true, and delivered also by *Plato* the Divine Philosopher, (d) *That great natures bring forth great vices, as well as great virtues: even as the richest soil brings forth, not being well dressed, the rankest weeds.* And therefore it concerns them that are well-born to look carefully that they disgrace not a Noble birth

(c) *Non alibi sanctiorum virtutum exempla piorúmve facinorum, quàm in Italiæ animis cernas: & quod quidam de Attica dicebat, Nullibi vel atrocior cicuta est, vel suavius apes exactis digestisque floribus cellas implent.* Barcl. icon. animor. part. 4. cap. 6. Ἔοικεν ἀληθῶς λέγειν τὸ τῶν πόλιν ἐκείνων φέρειν ἄνδρας ἀρετῇ τε τοὺς ἀγαθοὺς ἀεί σοφοὺς, καὶ κακίᾳ τοὺς φαύλους πονηρότατοι· καθάπερ αὐτῆς καὶ ἡ χώρα κάλλιστον μέλι καὶ κάνειον ὠκυμορώτατον ἀναδίδωσι. Plut. in Dion.

(d) Καὶ κακίας μεγάλας ὥσπερ ἀρετὰς αἱ μεγάλαι φύσεις ἐνέφερον. Plat. in Plutarch. in vit. Demetr.

birth by an ignoble life. And (d) thus whilest they disdain not to be ranked in the number of best men, they little regard to deck and adorn themselves with the best manners. And to this end, as *Ulysses* sometimes said to *Achilles*, when by his Mothers counsel, contrary to his birth and breeding, and indeed to his own natural inclination, he found him disguised, and spinning amongst other Virgins, that so he might avoid the expedition which was then on foot to *Troy*, and his own fatal destiny which was foretold should be at *Troy*,

(d) *Vide ne dum putet te parum optimatem esse, parum diligenter quid optimum sit eligas.* Cæcil. Ciceroni Epist. familiar.

(e) Σύδ' ὦ τὸ λαμπρὸν φῶς ἀπεσβεννὲς γένους
ἥσαι νεῖς ἀεί κ παῖς ἑλλήνων μεγάς.

What wilt thou put out the bright lustre of thy kin,
Sitting with women, son of stoutest *Greek*, to spin?

(e) *Plutarch* adds καὶ πρὸς τὸν οἶον τε λέγειν καὶ πρὸς τὸν ἀκεραιοῦν καὶ πρὸς τὸν ἀμελῆ καὶ ἀπαιδεύτου. τίνες ἀεί κ παῖς μεγὰς καὶ κιβδηλεῖς καὶ ὀρτυγοκόπις ἢ κοπιλδεῖς ἢ τοκογλυφῶς, μηδὲν μὴ ἀφανῶν μηδὲ ἄξιον τῆς εὐγενείας. De nud. Poetis.

So give me leave to put some few questions of like nature to some that already do, and to young men that they may not, degenerate from their Noble nature.

1. Thou that art descended from Noble and learned Parents, wilt thou according to (f) *Epicurus* his counsel take shipping and flee with swiftest sails, and as far as possible

(f) *Epicurus fugere omnem disciplinam navigatione quàm velocissimâ jubet.* Quintil. lib. 12. πανδοκεῖον τὴν παιδείαν φεύγειν. Idem. in Laert.

possible may be from all learning; and, rather then use a little pains and industry, quench the light, and bring in darkness and blackness of ignorance, and Barbarism into thy Family? (g) What a blot was it to the Son of *Cicero*, that it should passe into a kinde of proverb, *That the people of* Rome *could not know* Cicero's *Son by his speech, and that his sottishness should be as great as his Fathers eloquence.* Indeed it is a shame for any that bear any place or authority in a State, to be altogether ignorant of Letters. (h) What a disgrace was it to *Michael*, sirnamed *Balbus*, Emperour of *Constantinople*, and to the Empire it self, that his best skill should be, to tell which were likely to prove the best Pigs: what Asses would kick, and how to avoid them: what Asses were fit for burden, and what for saddle ---- And that for matter of Learning, he should be so ignorant, that another should sooner read a book, then he write his name. (i) What a ridiculous business was it,

(g) *Filium M. Ciceronis Pop. Romanus non agnoscebat loquentem.* Sidon. Epist. 4. lib. 7.

(h) *Prædicere porcorum recens natorum qui præclarè adulturi essent, aut contra: posse equis calcitrantibus prope assistere, asinos calcitrantes arte quàm longissime vitare, de mulis optimè judicare qui oneribus qui sessori commodissimè serendo apti essent— Hæc eius fuerunt prima ætate studia, quibus & postremis suis se'e jactavit temporibus — Adeo in literis componendis tardus erat & syllabis conficiendis ut librum alius facilius perlegeret quam ipse sui nominis elementa recenseret.* Cedren. in Zonar. annal tom. 3.

(i) *Forte die quodam cum apud Ferdinandum inter Familiam controversia foret atq; altercatio, uter præstantior in bello extitisset Hector an Achilles, intervenit Johannes Ferandis quæsivitq; Quænam tanta omnium altercatio esset? Nemo enim non alterutri parti aderat. Ubi controversiam audivit, Absit, inquit, optime Rex, ut hoc apud te quæri patiaris; & fortissimum omnium & longe præclarissimum Hectorem cum fædo & flagitioso Achille comparari. Quâ admonitione adductus Rex edixit, Si quis domi suæ Achillem nominaret, continuò eum nunquam reversurum exploderent. Castè quidem Rex & religiosè; sed Johannes imperitè sanè & indoctè.* Val. lib. 3. hist. Ferdinand.

though

though the Historian excuse it? that a question being propounded, who was the better Souldier *Hector* or *Achilles*, a Prince upon the suggestion of an ignorant fellow, that *Achilles* was a flagitious Letcher and no wayes to be compared with *Hector*, should make Proclamation, that if any did but name *Achilles* in his house, as the King had forfeited his wits, so he should forfeit his house and all he had to make amends to the King. And is it not a shame also, that Gentlemen of great birth and dignity should be so illiterate and ignorant even of the Latine tongue, that they understand nothing at all of it, except there be an Interpreter, (k) or Exorcist, as sometimes he was called, to conjure out the meaning, not altogether unnecessary sometimes for the understanding the Devils Oracles? Nay, how can many be blamed and shamed enough, who so far cast all knowledge behind their back, that though Interpreters do bring out unto them the Muses naked as it were, and prostitute them to their pleasures: (l) as *Lot* did his Daughters to the men of *Sodome* (whether with like intention, lest the one should do worse, and as little discretion in betraying the honour of the other, I will not determine) yet they will not be tempted to meddle with them. They are so chast, that they leave them untouched, unsaluted, unseen. And hence it comes to passe that either they betake themselves

(k) *Epiphanius alt exorcistas fuisse interpretes linguæ in linguam, sive in lectionibus, sive in colloquiis.* Magdeburg. Cent. 4. cap. 7.

(l) Gen. 19. 8.

themselves wholly to worldly business, raking and scraping together all that may be got without regard of honour many times, or honesty, and gaining to themselves no other name then what *Caligula* gave (m) *J. Silanus*, and *Diogenes* to all illiterate persons, namely, that *of golden Cattle*: or else they gave themselves entirely to sports and pastimes, Hawking and Hunting, things not unlawful nor unuseful, but pursued most an end with too much expence of treasure, and time the greatest of treasures. For, (n) as *Mahomet* the *Turkish* Emperour said when he had greatly lessened the number of those that kept his Dogs and Hawks, *that there were yet enough left for a vain and foolish sport*: So some few hours at certain seasons might suffice for such game, and the rest be employed and spent in the pursuit of knowledge, a thing of infinite more use, and far more excellent name; and yet others, which is worse, having great means, do give themselves up to all manner of riot without measure (of which more by and by) and hating all discourse that savours never so little of any learning or ingeny, admit none usually but flattering parasites into their company, being like unto nothing so much as (o) those trees which grow on the top of great Precipices, the fruit whereof is eaten by Ravens and such like Fowl, there being no accesse unto them for men to seise on them for food. (p) Now if that *Roman* were lookt upon

(m) Caligula *called* Silanus *aurcam pecudem.* Tacit annal. l. 13. Diogenes *a rich man and unlearned* πρόβατον χρυσόμαλλον. Diog. Laert.

(n) *Aiebat sibi sufficere centum viros qui canes & quingentos qui accipitres curent; nec se eò stultitiæ processurum, ut velit alere hominum tantam multitudinem propter rem quandam vanam & novam.* There were 7000 before imployed for that service. *Chalcocond. lib.* 7.

(o) *Diogenes* said, τὰς αἰσώτους φιλοπλουσίους εἰς σκαῖς ἐπὶ χρημάτων πεφυκυῖας ὧν τὸ καρπὸν μὴ ἄνθρωπος ἀπολαύει, κόρακες καὶ γύπες ἐσθίουσι. Diog. Laert.

(p) *Ille in ea opinione erat ut putaret se scire quod quisquam in domo suâ scierit.* Senec. de Clavisio Sabin. Epist. 27.

upon as sottish, who keeping Schollars still about him, was of that opinion, *that whatsoever any of his house knew, he knew also*; then much more sottish are they, who know nothing themselves, nor will admit of any willingly that do. For whereas the great (q) prerogative of Letters are, that they are an ornament in prosperity, a refuge and protection in adversity, a comfort in age, a solace in solitarinesse, a remedy for the wearisome burden of idlenesse, and a cure for crosses, and sometimes also for sicknesse: the one did or might at least, if he had been capable, enjoyed some shadow of these; but the other can glory only in sensuality, which *Sardanapalus* counted his chief felicity, whose manners, as his (r) Epitaph, suited better with a beast then a man.

(q) Τῶν παιδείαν ἔλεγεν ἐν μὲν τοῖς εὐτυχίας εἶναι κόσμον ἐν δὲ τοῖς ἀτυχίας καταφυγήν. Diog. Laert. de Aristot. Κάλλιστον ἐφόδιον τοῦ γήρα παιδεία. Id. Τῶν παιδείαν εἶπεν ὁ Διογένης τοῖς μὲν νέοις σωφρόσυνον, τοῖς δὲ πρεσβυτέροις παραμυθίαν, τοῖς δὲ πένησι πλοῦτον, τοῖς δὲ πλουσίοις κόσμον εἶναι. Diog. Laert.

Πινδάρου μουσοποιοῦ τὰν θύραν μὴ κοίει τι. *Alexander Pindari familiae parsit & hæc verba pro ædibus inscribi jussit.* Ex prolegom. Schol. in Pindar. *Literæ non divo apud bonos sed mediocriter malos insularum loco sunt.* Senec. Epist. 14. *Alphonsus ac Ferdinandus, Hispaniæ & Siciliæ reges, alter à Tito Livio, alter à Q. Curtio valetudinem amissam, quam à medicis non poterant, recuperarunt.* Bodin. in proœm. ad method. hist. *Scripsit* Gregorius in Job, *cùm crebris viscerum doloribus torqueretur, ad leniendos cruciatus quos fracta stomachi virtute & continuis lentisq; febribus supervenientibus patiebatur.* Sixt. Senensi. lib. 4.

(r) *Sardanapalus incidi jussit in busto,*

Hæc habeo quæ edi quæq; exsaturata libido
Hausit, at illa jacent multa & præclara relicta.
Cicer. Tusc. quæst. lib. 5.

2. Thou

themselves wholly to worldly business, raking and scraping together all that may be got without regard of honour many times, or honesty, and gaining to themselves no other name then what *Caligula* gave (m) *J. Silanus*, and *Diogenes* to all illiterate persons, namely, that *of golden Cattle*: or else they gave themselves entirely to sports and pastimes, Hawking and Hunting, things not unlawful nor unuseful, but pursued most an end with too much expence of treasure, and time the greatest of treasures. For, (n) as *Mahomet* the *Turkish* Emperour said when he had greatly lessened the number of those that kept his Dogs and Hawks, *that there were yet enough left for a vain and foolish sport*: So some few hours at certain seasons might suffice for such game, and the rest be employed and spent in the pursuit of knowledge, a thing of infinite more use, and far more excellent name; and yet others, which is worse, having great means, do give themselves up to all manner of riot without measure (of which more by and by) and hating all discourse that savours never so little of any learning or ingeny, admit none usually but flattering parasites into their company, being like unto nothing so much as (o) those trees which grow on the top of great Precipices, the fruit whereof is eaten by Ravens and such like Fowl, there being no accesse unto them for men to seise on them for food. (p) Now if that *Roman* were lookt upon

(m) Caligula *called* Silanus *auream pecudem.* Tacit annal. l. 13. Diogenes *a rich man and unlearned* πρόβατον χρυσόμαλλον. Diog. Laert.

(n) *Aiebat sibi sufficere centum viros qui canes & quingentos qui accipitres curent; nec se eò stultitiæ processurum, ut velit alere hominum tantam multitudinem propter rem quandam vanam & novam.* There were 7000 before imployed for that service. *Chalcocond. lib.* 7.

(o) *Diogenes* said, τὰς ἀσώτους ὥσπερ πλησίας ἐπὶ σκαῖς ἐπὶ χρημνῶν πεφυκυίας ὧν τὸ καρπὸν μὴ ἄνθρωπος ἐκ ἀπολαύει, κόρακες καὶ γύπες ἐσθίουσι. Diog. Laert.

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Hausit, at illa jacent multa & præclara relicta.
Cicer. Tusc. quæst. lib. 5.

2. Thou

2. Thou that art the Son of a Magnanimous Father, wilt thou bring cowardise into thine Ancestry, and discredit thine Heroick line with a base spirit as with a kind of bastardy? (s) Was it not ominous that a man should bring forth an Hare in *Xerxes* army? And was it not infamous that such (t) slugs should follow after such thunderbolts, such darkness after so great lightning in *Ninus*, *Cyrus* his, and *Scipios* family? But here many do not fall short, but far exceed both in word and deed, our antient Nobility and Gentry. The godly in Scripture are said (u) *to fear an oath*, but some Gentlemen have too great spirits to be restrained and stand in aw of any such leight matter. (x) When *Ephraim* spake, *trembling*. And if fearful Oaths give men just cause, as indeed they do, they cannot but tremble to hear some of them speak. They thunder and lighten (as (x) 'twas said of *Pericles*) and when they fall into a passion: as he by his powerful Oratory, so they by their dreadful Oaths put all into a combustion. Or (y) as *Livy* writes of young *Ceso*, that *he spake so confidently, as if he carryed the power and vertue of all Dictatures and Consulships in his own voice and strength*: so they swear so stoutly, as if all power in heaven and earth were given

(s) Ἵππος ἔτικτε λαγών. Herod. lib. 5.

(t) *Dii boni! quas tenebras ex quo fulmine nasci passi estis?* Val. de African. filio. l. 3.

(u) Eccl. 9. 2.

(x) Hos. 13. 1.

(y) Ἤστραπτεν ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα. Aristoph. Acarn.

(y) *Hic cum in medio patrum agmine constitisset eminens inter alios, velut omnes dictaturas consulatusq; gerens in voce ac viribus suis, unus impetus tribunitios popularesq; procellas sustinebat.* Liv. l. 3.

given unto them, as if their tongues were absolutely their own, and they had no Lord over them. It (z) is the command of our Saviour, *That we should not swear at all; neither by heaven, because it is the Throne of God; nor yet by the earth, because it is his footstool; nor by our head, because we cannot make one hair black or white.* And so it is, they observe in some sort his command. They swear not by heaven or earth now, but by God himself. They swear not by their own head; but, oh impiety! oh horror! by the head, wounds, heart and bloud of God. They spare themselves, but rend and tear God in pieces with their Oaths. It were well, and much to be wished, that as Gentlemen of all other are most curteous and civil towards men, so they would learn to be a little more civil towards their God. But the magnanimity of some is such, that it makes them forget all civility. And what they are in words, the same we may finde some also to be in their deeds. (a) As *Cyrus* the younger wrote to the *Lacedemonians*, *That he was more Princelike then his brother, as for other things so for this, That he could bear away his Wine much more stoutly*: So many now adayes do outstrip their Ancestors, in that they can carry away their Liquor much more gallantly. The time was when our *English* Gentlemen exercised themselves with Military feats, and made themselves

(z) Mat. 5. 34.

(a) Ὁ Κῦρος ἔλεγε Λακεδαιμονίοις χαίρων, ὅτι τά τε ἄλλα τοῦ ἀδελφοῦ βασιλικώτερος ἦν καὶ φέρειν καλῶς πολὺ ἄκρατον. Plutarch. Sympos. lib. 1.

and the nation famous by warlick exploits; but now the daily exercise of many is, Whose belly shall hold most, and whose sconce shall bear most; and he that can get the victory, glories in it as a great mastery. The time was when full feeding, if any, was our fault; and *Bacchus* was a god that was much served by the *Dutch* and *Flemmish*, and little known in our Island; but we have received the Idol long since into our heart and inmost dowels, and every day sacrifice unto it, drinking unreasonably, drinking unmeasurably, drinking (b) as if our Parents had begot us when they were drunk, drinking not only the (c) cup of necessity, strength, mirth, sleep, with might sometimes be excused; but of folly, madness, lust, fury. And indeed many, unless as (d) the Poet hath it, They drink damnably, think they shall die unrevenged, die ignominiously. And so they call for greater weapons, and (e) the battel is with confused noise, with tables and garments baptized in the bloud of the grape, and with vapour, and smoak, and burning, and fuel of fire. We have read or heard of the *Danes*, that they think (and it may be some are of their opinion) *That what*

(b) Διονύσου μεμεγμένον ἐκστατικὸν ἐδόν καὶ παραφρονοῦν, Νεανίσκε, ἔφησεν, ὁ πατήρ σε μεθύων ἔσπειρε. Plut. Mor. de pueror. Educ.

(c) *Anacharsis* made but three cups ὅστος τοῦ ἄμπελον, εἶπε, βοῦς εἴρειν βόβυς καὶ πρῶτον ἡδονῆς, καὶ δεύτερον μέθης, καὶ τρίτον ἀνδίας. Laert.

(d) *Nos, nisi damnosi bibimus, moriemur inulti.*
— *Et calices poscunt majores.*
Horat.

(e) Isa. 9. 5.

what entreth into a man defileth not, but what is vomited out: but the Musick would sound but harshly in their ears, if we should say, *They deserve to be restrained*, as some were by (f) *Tiberius* with fidle-strings, lest not sinning in filling they should sin in emptying themselves. We delight not in cruelty, but a restraint surely is necessary, and divers have in several (g) ages thought of, and applyed several remedies. And it is time in this age to think of something; not only Learning, but Manhood also, being drowned under this Deluge, and nothing of it appearing in many Gentlemen, except it be that rising from their benches like (h) Gyants (at least in their own conceits) refresht with wine, they send out a chartel of defiance for the maintenance of the truth, which they never belyed; or that they enter the field and fight, as (i) the champions of

(f) *Excogitaverat inter genera cruciatus, etiam ut largâ meri potione per fallaciam oneratos repente veretris deligatis fidicularum simul urinæque tormento distenderet.* Sueton de Tiber. in vit.

(g) Not above three cups allowed *in symposiis. Ter bibe* — Auson. *Excusare cæpit morem quod amicâ se non dimisisset tribus nisi potionibus ex more siccatis*—Synod. *Nannetens.* defined the same number. *Democritus* wrote a book, that four cups were not to be drunken. Some would have Magistrates look that none drink too much. *Plato* cals them *μυήμονας*. The same also called *ὀφθαλμοὺς quod toti Argei & oculei essent in convivarum compotationes.* They were called likewise *moduperatores.* Legat. Commentator in Sedon. Apollin. *qui nunc non est in manibus. Legi etiam alicubi de Edgaro quod clavos argenteos vel aureos vasis affigi jussit ut dum metam suam quisq; cognosceret non plus subserviente verecundia vel ipse appeteret vel alium appetere cogeret.* (h) Psal. 78. 65.

(i) Τρῶες μὲν καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες
Δῆριν ἀλλήλοις εἵνεκα πορνιδίου·
Κυρῆτες τ' ἐμάχοντο καὶ Ἀιτωλοὶ μωμεχάρμαι
Ἀμφὶ σοὶ κεφαλῇ θειῖ τε χρειδίαις.

Nazian. Car.

old ἀμφὶ σὺν κεφαλῇ for some Lady, which was never by themselves nor must by others be abused. An argument not of manhood but of madness, not of courage but of outrage, not of magnanimity but (to speak the lightest of it) of youthful bravery and vanity. Wisemen abhor such actions and reject such motions, and the supposed (k) blind Poet saw clearly this, that it did not stand with the valour and dignity of his *Achilles* to fight for (though then in stead of wife) a captive Lady. And therefore as he brings in *Agamemnon* in great choler threatning to bereave him of his *Briseis*; so he brings him in, with much discretion replying:

(k) *Homerum siquis cæcum genitum putet, omnibus sensibus orbus est.* Paterc.

(l) Homer. Iliad. 1.

(l) Χερσὶν μὴν ὅτε ἔγωγε μαχήσομαι εἵνεκα κούρης,
Οὔτε σοὶ ὅτ' τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες.
Τῶν δ' ἄλλων ἅ μοι ἔστι δοῇ παρὰ νηὶ μελαίνῃ
Τῶν ἐκ ἂν τι φέρῃς ἀνελὼν ἀέκοντος ἐμεῖο.
Εἰδ' ἄγε μὴν πείρησαι, ἵνα γνώσι καὶ οἵδε
Αἷψα τοι αἷμα κελαινὸν ἐρωήσει περὶ δουρί.

Forth' Damsel! with thee, or other, I will not fight,
Her you gave: Her again to you I do behight.
But touch ought else of mine which in my ship doth lie,
His bloud spins out about my Speer. Let who dare trie.

We

We know no other Lady any Gentleman hath to fight for, but ſhe that begat him and nouriſht him, and which ought to be deerly tendred by him, his own native Countrey; but many have been found in all ages and Nations that have raviſht and much abuſed, and made ſuch deep wounds and gaſhes in her face, that not only ſtrangers but her own children could ſcarſely know her. Few that have with true courage and magnanimity maintained her honour and dignity.

3. Thou that giveſt thy ſelf out as deſcended of free and noble Parentage, wilt thou diſhonour it by wretched Covetouſneſs? Was Hoſpitality all thy fore-fathers glory, and doſt thou only pleaſ thy ſelf with ſordid Parſimony? Did they keep open houſe for all commers, and doeſt thou ſtill ſhut up thy doors, leſt others ſhould come and eat up thy commons? Did their liberal hearts deviſe (m) liberal things, and doeſt thou practiſe thy ſelf, and teach alſo thy children all (n) ſordid arts? So it is that Hoſpitality is well nigh loſt, and almoſt wholly buryed in the duſt. The *Roman* Cenſors being wont to take the manners and affairs of their Citizens into cognizance, ſent ſometimes (as we have ſomewhere read) their meſſenger to the good men of the City to make their appearance. The meſſenger goes to the

(m) Iſa. 32. 8.

(n) --*cogit minimas ediſcere ſordes.* Juvenal. de avar. Satyr. 14.

Tombes and Sepulchres of the dead, calling all of Repute by their names, and charging them to appear before the Censors in their proper persons; and being demanded the reason, he replyed, That time had worn out the good men of the City, and therefore none being to be found amongst the living, he was forced to seek them among the dead. And surely, if we will find out the good House-keepers indeed, we must go seek them in the Grave. The earth, the earth, covetousness and worldlimindedness have long since devoured them. The soul of Hospitality is every where almost turned into the body of bravery. In stead of feeding the bellies of the poor, men cloathe their own proud backs; and whereas the (o) loyns of the poor were wont to speak thanks and blessing to the rich, now the loyns of the rich speak hunger and thirst to the poor. God hath set up the rich ones of the earth to be gods as it were unto the poor to do good unto them, and to distribute to their necessities; but the graces and favours which are received, do not countervail sometimes the Sacrifices and Peace-offerings that must be given to these Deities. When any petitions are put up to them, they stand as (p) the Images of the Heathen-gods with the palms of their hands upwards and open, not as willing

(o) Job 31. 20.

(p) Ὅλαν εὐχόμεθα διδόναι τ' ἀγαθά
Ἔσυκεν ἐκλείνοντα τ χεῖρ' ἐστίαν
Οὐκ ὡς τι δώσον τ' ἀλλ' ὅπως τι λήψεται.
Aristoph. de imagin. deorum. in concion.

willing to give but as ready to receive; and if any bounty fall from them on solemn times and seasons, it is but as moisture that fals from the Heavens, which the Sun first drew up from the earth.

Neither is Hospitality only lost, but those other Vertues also which we spake of, as proper to Nobles and Gentlemen. In stead of Humility, behold Pride; some scarse daining a word or look to others, and yet as much offended as (q) *Haman* with *Mordecai* for the omission of a knee to them, and ready to fall foul upon a man for lack of some few cringes and congies, as (they say) evill spirits are on them that conjure them up, if the least line or figure be omitted in their magick ceremonies. In stead of Mercy, behold Cruelty; the condition of divers being like those *Surrentine* Wines which some commended, but *Tiberius* called, (r) *Generosum acetum*, Generous Vinegar, savouring rather of the Crab, then of the Grape or any such like generous stock. But who are these? (s) The true Vine cannot lose her pleasantness wherewith she cheereth God and Man. These grosse failings are seldom in the true, but in those that pretend to, and are climbing up to the Gentry. And

(q) Esther 3. 5.

(r) Tiberius Cæsar *dicebat consensisse medicos ut Nobilitatem Surrentino darent; alioquin esse generosum acetum.* Ca. Cæsar *qui successit illi,' nobilem vappam vocabat.* Plin. lib. 14. cap. 6. Nat. Hist.

(s) Judg. 9. 13.

such may know, that they take not the right course to hit the mark which they aim at. For, what was said of (t) one, is true of all these vertues, Hospitality, Humility, Curtesie, Mercy, are each of them a most Courtlike quality; and the contrary savours strongly, and suits best with the Countrey. Let us make but one demand more and we have done.

(t) *Dare, curialissimum est; auferre autem quod ei, quod contrarium est, rusticissimum.* Alan. in Petrald.

4. Thou that art descended of Noble Parents, such as were great Patrons of Learning, great advancers of Piety; Wilt thou by putting down Learning and debasing the Ministery pull down Religion, and bring an everlasting blot upon thy Family? What; Is not Learning worth the countenancing? One that knew the worth of it will tell thee, (u) That common people should esteem of it as silver, and Nobles as of gold, and Princes as of pretious Pearls: And they have been thought happy, (x) to whose share by the gift of God it hath fallen, To do things worthy to be written, or to write things worthy to be read. But these were Schollars, and pleaded their own cause. True! but we have as much also from Noble Personages. (y) *Alexander* the great, if it were put to his choice, said, *He would rather be great*

(u) *Plebeis argenti, Nobilibus auri, Principibus gemmarum loco, literas esse debere dixit.* Pius 2. in Plut.

(x) *Equidem beatos puto quibus deorum munere datum est, Aut facere scribenda aut scribere legenda.* Plin. ad Tacit.

(y) *Ego doctrina anteire mallem quam copiis & opulentiis.* Agel. lib. 20. cap. 4.

great for Learning, then for Wealth or War. (z) *Numerianus* professed, *That he had rather have a Statue erected for him as an Orat r then an Emperor.* And (a) *Sigismund* of late years preferred Schollars before others, as being in his judgement better then others, saying, that, *He could create Noble men, but God only Learned men.* Or do you think that Religion and Learning will stand alone without any helps and encouragements? So thought *Justinian* an Emperour (b) who digested much Law into books, but little Learning into his brain. And therefore taking away (c) salaries from professors, he fell to building of Temples; but while Temples went every where up, which made, he thought much for his glory, Learning went down, and Barbarism and Rusticity overrun the Empire, to his no small infamy. Or, do you think that true love to Learning and Religion can stand with the contempt of the professors

(z) *Hujus oratio fertur, ad Senatum missa, tantum habuisse eloquentiæ ut illi statua non quasi Cæsari sed quasi Rhetori decerneretur.* Vopisc.

(a) *Sigismundus interrogatus à principibus qui literas oderant, Cur homines obscuro genere natos ob literarum commendationem tanti faceret, respondit; Se jure illos colere qui cæteris singulari dono divino antecellerent: Illos à Deo solo posse creari; verum in sua potestate esse ut titulis & prædiis nobiles faciat quoscunq; & quandocunq; velit.* Bucholcer.

(b) *Fere 2000 libros in 50 titulatim digessit operâ Treboniani, Theophili, & Dorothei: & uberrimam legum materiam brevissimâ epitome, quæ Institutionum titulo inscribitur, contraxit: & ipse tamen, ἀνάλφαβητος, omnium literarum expers.* Magdeburg. Cent. 6. cap. 3.

(c) *Ad templorum ædificationem cum infinitis egeret pecuniis, stipendia liberalium artium Magistris olim constituta in omnibus urbibus sustulit, quas vacantibus literarum ludis rusticitas invasit.* Zonor. in vit. annal. tom. 3.

fessors of the one, and Ministers of the other. It was (d) feelingly and fully spoken by *Themistocles* as suffering in that nature, *I cannot commend those that have the same cup to drink and to pisse in.* Can we drink and pisse, pisse and drink in the same cups? Can we prise and despise, use and abuse the same persons? So some have done, but not (e) sutably to their Religion, nor agreeably to their profession. The *Greeks* honoured their gods with obscene and filthy Stage-playes, and reckoning them as a great piece of their Religion, they had their Stage-plaies also in great veneration; but the *Romans* (which was strange) honoured their Gods with the same Playes, but gave no honour at all to the Players; making use of their Art, but rejecting the Artificers as Infamous.

(d) Ὀυ ἐπαινῶ τὺς τοιύτυς, ὅιτινες τὶυ αὺ τὶυ ἀμίδα χ̀ ὀτροχόὶυ ἔχυσι. Ælian. hist. lib. 13.

(e) *Græci Scenicos actores non parvo civitatis suæ honore dignos existimaverunt.* Aug. De Civit Dei. lib. 2. cap. 10. *Romani cum artem ludicram scenamq̃ totam probro ducerent, genus id hominum non modo honore civium reliquorum carere, sed etiam tribu moveri notatione censoriâ voluerunt,* cap. 13. *Quomodo autem abjicitur scenicus per quem colitur Deus? Et theatricæ illius turpitudinis qua fronte notatur actor, si adoratur exactor? —— In hac disputatione hujusmodi ratiocinatio summam quæstionis absolvit. Proponunt Græci, Si dii tales colendi sunt, profectò etiam tales honorandi sunt: Assumunt Romani, Sed nullo modo tales homines honorandi sunt: concludunt Christiani, Nullo igitur modo dii tales colendi sunt.* Ibid.

And if St. *Austin* did thereupon wittily reason thus:

> The *Greeks* lay down this proposition, *If such Gods be to be honoured, then such persons ought to be honoured.*

The

The *Romans* come in with the assumption,

But such persons are no wayes to be honoured.

The *Christians* make the conclusion,

Such Gods therefore are by no means to be honoured.

Then we may argue as truly:

The *Christian* proposes,

If Religion ought to be regarded and maintained, then due regard and maintenance ought to be given to the Ministers thereof.

The *Sectary* assumes,

Neither maintenance nor regard ought to be given to Ministers.

The *Atheist* concludes,

Therefore Religion is neither to be maintained nor regarded.

But the Nobility and Gentry of the Land have hitherto in the worst times forbid the conclusion, by making another kinde of assumption; and we are confident, while any true bloud runs in their veins, neither due regard nor due maintenance shall be withdrawn from the Ministery. And indeed whatsoever phansies may run in some mens heads, yet assuredly nothing can be carried on in Church or State, with good command, till Magistrate and Minister go together hand in hand. The *Hydras* head of sin will never be destroyed, except

(f) Ὑδρας ὁ μὲν ἐξέτεμε τὰς κεφαλὰς, ὁ δὲ ἐπέκαυσεν. Nazian. Epist. 127.

(g) Hom. Iliad. 23.

except the one cut it off as (f) *Hercules*, and the other as *Iolaus* commit it to the fire; neither will they ever get the mastery over their enemies, except as the (g) two Sons of *Actor* in *Homer* guide the chariot, the one holding the reins, the other the whip:

Οἱ γὰρ ἔσαν δίδυμοι· ὁ μὲν ἔμπεδον ἡνιόχευε
Ἔμπεδον ἡνιόχευε, ὅδ' ἄρα μάστιγι κέλευε.

These were twins: the one held the reynes still in his hand,
The reynes still in his hand, th' other did with whip command.

So they both of them guide the Chariot of the Church with joynt-authority, and contribute both their power to each other for the gaining of the victory. And truly as the Piety of our ancient Nobles took up the Clergy into the same Chariot with them, not only as (h) *Jehu* did *Jonadab* to see, but also to guide and regulate their zeal, and to act with them in the Supreme Authority: so it will not be an act unworthy their successors to raise them again (being unexpectedly raised themselves) to that dignity from whence they were cast down of late, and that in respect of outward distempers, not without some Iniquity. A difficult work we confess to bring about, but seeing God hath brought home again our

(h) 2 Kin. 10. 15, 16.

our Royall Soveraign (i) παρ' ὅρκον contrary to the oath of his enemies, and παρ' ἐλπίδα beyond the hope of his friends, we know not but he may raise up also the Sacred Order παρὰ τὸ νενομισμένον contrary to the Sanction which hath passed against them. This would not be dishonourable for the Nation, and (*quicquid aves contrà minores ἀμφιπηδιζῶσι*) not unlawful in religion. The case may in such sort be stated and determined, as it hath been long since by no unlearned (k) or Religious Person. Envy cryes, *Tolle, tolle*, Take, take, all from the Clergy that is called Temporal. (l) *No man that warreth entangleth himself with the affaires of this life, that he may please him who hath chosen him to be a souldier.* Flattery cries, *Oh quanta sublimitas Ecclesiasticæ dignitatis*; Oh how great is the sublimity of Ecclesiastical dignity! (m) To Christ, *all power is given in heaven and earth*, and none can have any power, but what they receive from his Vicars here beneath. But discretion looks to the original of things, distinguishes betwixt dues and favours, considers the differences of times, and circumstances of things, and findes that that may be given, taken, and managed by them now, to the great advantage which could neither be given, nor taken, nor managed by the Apostles without the prejudice

(i) Πλήθει θεῶν δυνάμις καὶ τὰν παρ' ὅρκον καὶ παρ' ἐλπίδα κύφαν κτίσιν. Pindar. Olymp. od. 13.

(k) Gerson — *Legatur hujus disputationis epitome in* Nauclero. Vol. 2. Gener. 37.

(l) 2 Tim. 2. 4.

(m) Mat. 28. 18.

judice of Christianity. Howsoever therefore some may be as good friends to the Clergy, as (n) the *Thebans* to the *Athenians*, who would have had them wholly rooted out by the *Lacedemonians*, yet nobler spirits, like (o) the *Phocians* will intercede for them, as they for the *Athenians*, who lookt on *Grace* as wanting an eye, if *Athens* should be wanting. This is certain, whosoever considers the benefits that are derived unto them by the Clergy, cannot but say as (p) He that was in his age as great a Politician as any, *God blesse them by whom God blesseth us*, and will not be unwilling to raise them on earth by whom God raises them to heaven. *Nor can any envy them a seat with them here, who shall be willing to see the Apostles of Christ sitting with him on twelve* (q) *thrones, and judging the twelve tribes of Israel hereafter.*

(n) (o) *Varii variè hanc rem tradunt. Cum multi delendum Atheniensium nomen, urbemq; incendio consumendam, censerent, negarunt se Spartani ex duobus Græciæ oculis, alterum eruturos.* Justin. hist. lib. 5.

Ἔνιοι φασὶ ἀληθῶς ὑπὲρ ἀνδρὸς πολιτικοῦ γνώμην ἐν τοῖς συμμάχοις· ὅτε καὶ τὸν Θηβαῖον Ἐπαμεινώνδαν ἐξηγήσαντο, τὸν μὲν ἄνω καταστήσας· τῷ δὲ χώραν ἀνεῖναι μηλόβοτον· εἰ τὰ μέγιστα σωτηρίας τῆς ἡγεμόνων παρὰ πόνον καὶ πόνον φωκέων ἄσαντος ἐκ τῆς εὐειπίδου Ἠλέκτρας τῷ παρόδου ἧς ἡ ἀρχή, Ἀγαμέμνονος ἃ κόρα ἤλυθον Ἠλέκτρα ποτὶ σὰν ἀγορήτειραν ἀυλάν, πάντας ὁπλαδῶναι καὶ φανῆναι φίλτατον ἔργον τῷ ὅπως εὐκλεᾶ καὶ ποιήσας ἄνδρας φέρεται πόλιν ἀνελεῖν Plutarch. in Vit. Lysandr. Οἱ Λακεδαιμόνιοι μακρῷ πολέμῳ καθελόντες τὰς Ἀθηναίας ἔπειτα πρὸς τὸ σκοπεῖν ἐκρύοντο. Τί χρὴ διαπράττειν τὰς ἑαλωκότας καὶ οἱ μὲν συνεβούλευον ἅρδην ἀνελεῖν τὴν πόλιν καὶ μηλόβοτον ποιῆσαι τὸ τῆς πόλεως ἔδαφος· τὰς Θηβαίας φασὶ θεὰς τῷ δὲ τῷ ὑπῆρον· ἄνδρες δὲ βελτίονες καὶ μετριώτεροι τῶν φωκέων ταύτῃ τῷ ὠμῷ καὶ λίαν ἀπάνθρωπον ἠγήσαντο τῷ γνώμῃ· ἐξίωσαν δὲ μὴ ἑτεροφθαλμον ἐργάσασθαι τῷ ἑλλάδα, ἀνεπόμενοι δυλονότι Σπάρτῃ τε καὶ τῷ Ἀθηναίων πόλιν ὀφθαλμὸς ἑλλάδος νομίζεσθαι. Dunæus in Orat. ad Reg. Jacob. (p) *Will. Cecill* Lord *Burleigh.* (q) Matth. 19. 28.

To

To wind up this Admonition, Let such as are descended of antient families, take heed they do not bring dishonour upon them by the forenamed, or any such like, enormities. As it is common with them to stand upon their Gentility, so let them have a special care that they be not justly charged with grosse crimes in matter of morality. Is it not a shame and a grief, to see rare parts of nature either drowned with sottishness, or overrun with vice for lack of tillage? Is it not strange to think that men should run such races, and follow such debauched courses, that if their (r) servants should do the like, they would bestow on them a hundred honorable titles, and think no stocks or houses of correction sufficient to punish their debauchedness, and yet pardon all in themselves, and passe it over as matter of mirth and pleasantness. Is it not ridiculous to see men of great birth and wealth, to have little wit or worth? And that a man should have never a good condition, not one good quality, and yet please himself with that of the Poet, (s) *Ast ego Cecropides*, but I am a Gentleman of great antiquity. A man of mean birth (t) ὅτε

(r) *Quid facies talem sortitus Pontice servum*
Nempe in Lucanos aut Thusca ergastula mittas
At vos Trojugenæ vobis ignoscitis & quæ
Turpia Cerdoni Volesos Brutosq; decebunt.
Juvenal. Sat. 8.

(s) Juvenal. Sat. 8.

(t) Homer. Iliad. lib. 10. de Hectore.

θεᾶς

θεᾶς υὸς φιλοθ ὅτε θεῖο neither Son of Lord nor Lady, hath all liberal arts under his (u) Coat, Law, Divinity, feats of Chevalry, and can a hundred wayes do service to his Countrey; and the other is *nil nisi Cecropides*, nothing but a Gentleman of great Antiquity. Every creature is valued according to its own inherent worth, and must man alone take up his credit from without himself, from his Noble birth? (x) The dull jade is not the better accepted, because his Sire hath run many a race; nor the dog because his dam hath oft won the chace. (y) If thy breath stink, or thou be deformed, wilt thou say, Thy father was sweet or fair? Or if thou be weak and sickly, wilt thou plead, Thy father was stout and debonaire? The vertues of our Ancestors will not heal our vices; but the lustre rather of their glory, like a bright shining (z) light, will the more blazon our Infamy. What do eminent

(u) *Omnis liberalitas studiorum quatuor meis angulis tegitur.* Tert. de pallio.

(x) *Sed Venale pecus Corithæ: Sic posteritas et Hirpini si rara jugo victoria sedit. Nil ibi majorum respectus, gratia nulla Umbrarum* —— Juven. Sat. 8.

Οὔτε ἵππον ταχὺ ποιεῖ ἡ τοῦ παιδὸς πόθεν ἢ δρόμου εὐνοεία, ὅτε κωφὸς ἐσκώμιον τὸ ἐν ταχυτάτων φῶναι. Basil. de Vit. & Virt. Conc. 1. *Non datur Nobilitati palma sed cursui: deformior est victus, in quo & Nobilitas generis periclitatur.* Ambros. lib. de Nabath. cap. 13.

(y) Εἰ σκ πς τὸ δυσειδὲς ἐκφεύγεις ἢ τὸ δυσῶδες
Εἴπις ἀ· ὡς ὁ πατὴρ ἦν καλὸς ἢ μυείπνυς. Nazian.

(z) *Majorum gloria posteris quasi lumen est; neq; bona neq; mala eorum in occulto patitur.* Salust. in bel. Jugur.

Incipit ipsorum contra te stare parentum
Nobilitas, claramq; facem præferre pudendis. Juvenal. Sat. 8.

birth

birth, and eminent vices purchase for men, but more notorious ignominy? When the meanness and bad manners of others lie both hid in osbcurity. Suppose the Noble acts of mean progenitours do (a) prop up for a while, the defects of their Successors, as Shores do rotten Edifices; yet as the one, except they be repaired, so the other at last will sink and (b) fall to ground through their own vices. In short, if men of good birth be vicious, they are but as pools which receiving good water from the spring-head do stand and putrifie; or if, not being given to much vice, yet they be not vertuous, they are at best but like (c) the Cedars of *Lebanon* which mount up to a great hight but never fructifie. We laugh at the *Romanists* who glory that they sit in St. *Peters* chair, when God knows they dwell where (d) Satan himself hath his Throne: and style themselves *the successors of the Apostles*, when they have neither any affinity with the manners, (e) nor consanguinity with the doctrine of such predecessors. And is it not also ridiculous for men to take to themselves the Honours of Noble Personages, and

(a) *Majorum virtus nunc vitia nostra sustentat.* Senec. consol. ad Helvid. cap. 10.

(b) — *Miserum est aliorum incumbere famæ*
Ne collapsa ruant subductis tecta columnis.

(c) Ἂς κέδροι εὐτὸν εἰσι ἀγεήσων καρπῶν — ὁ δὲ ἄνευ ἐργασίας τὴν ἀγαθὴς ἢ διὰ πλέτου ἢ δι' εὐγένειαν, ἢ διὰ σώματος ἰσχὺν μετεωριζόμενος κέδρος ἐστι, ἀκάρπω ζωῇ καὶ ἀνονήτῳ ἐπαγαλλόμενος. Basil. in cap. 2. Es.

(d) Rev. 2. 13.

(e) *Ecclesiæ quæ nullum ex Apostolis vel Apostolicis authorem suum proferunt, ut multo posteriores; quæ denique cotidie instituuntur; tamen in eadem fide conspirantes, non minus Apostolicæ deputantur pro consanguinitate doctrinæ.* Tert. de præscript. Τὸ μὴ ὁμόγνωμον καὶ ὁμόθρεγνον, τὸ δὲ ἀνόμοδοξον καὶ ἀνόμοθρεγνον. Naz. in laud. Athan.

allow to themselves such vices as are not sufferable in ignoble persons? Either glory not of the Nobility of thy birth, or grace it with the goodness of thy life. (f) This is the credit of Nobility and Gentry indeed to let the world see cleerly that they inherit not only the Honours, but the Vertues of their Ancestors.

(f) Παιδὶ κλέος τὸ δὲ κάλλιστον, ὅστις ἐν παιδὸς χρηστοῦ γενὼς οἷς ταυτὸν ἤλθε τοῖς πατρᾶσι τοὺς ἔπαινους. Eurip. Hel.

3. Forasmuch as they that are well descended, are better mannered, better conditioned; men should learn to match themselves into a good house, a good kindred. (g) In other things of nothing so great concernment, we are wisely enough and carefully provident. That we may have a good stock of cattel, we will look to the breed. For the sowing of our ground, we pick the choyfest seed. And shall we think in the procreation of our children, that it matters not what the original be, *Scythian* or *Barbarian*, *bond* or *free*.* The vertue and goodness of the seed discovers it self both in man and beast. A generous seed, a generous brood. And look as it was said of *Cato*, (h) That *Cato* and Continency

(g) *Absurda est Sophistarum contra Nobilitatem calumnia, qui vulgaria etiam & omnibus notissima non considerant, nempe quod generandæ sobolis gratia generosi equi & canes emuntur; item vitium & olearum & reliquarum arborum optima quæq; semina. Homini autem nihil ad futuram successionem generis Nobilitatem conferre putant, sed tantundem valere sive barbaram sive Græcam originem.* Stob. Serm. 86. vide sis plura.

* *De Ulysse Homerus, Instillata patris virtus tibi, tanquam assereret ad pectus feminum guttas paternæ virtutis bona confluere.* Ibid.

(h) *Ex eodem naturæ utero & Continentia nata est, & Cato.* Valer. lib. 4.

nency came both out of the same womb: so may we say, that of the same seed, Nobility and Ingenuity, Nobility and Magnanimity, Liberality, Curtesie, and every good quality doth most an end proceed. And yet howsoever men may praise and commend highly Nobility, wealth for all that doth commonly make the Marriage and contract the affinity. So men can raise their Estates, they care not many times what blots and steins they bring into their houses, to the great (i) dejecting of their childrens spirits when they shall hear them charged upon them in after-times, and themselves be conscions of their Parents vices. But a wise man will rather seek a vertuous then a wealthy Issue, and chuse rather to leave his children the treasure of (k) an ingenuous confidence arising from the knowledge of his good Parentage, then a stained or tainted inheritance. True it is, that some evils (as, proud and scornful spirits) do cleave to great births; And women especially that are derived from great Families, do reckon (l) the conquests, triumphs, honours of their Ancestours,

(i) Ὅστις νικηθεὶς πίθῳ κακοῖς ἐκοινώνησεν, οὐκ ἐπαινέκω τέκνοις ὀνειδος ἕνεκ' ἡδονῆς λιπεῖν. Eurip. Heracl. Ὅταν κρηπὶς μὴ καταβληθῇ γένους ὀρθῶς, ἀνάγκη δυσυχεῖν τοὺς ἐκγόνους. Id. Herc. fur.

(k) Καλὸς παῤῥησίας θησαυρὸς εὐγένεια. Id.

(l) *Malo Vemusinam quàm te, Cornelia mater*
Graccborum, si cum magnis virtutibus affers
Grande supercilium, & numeras in dote triumphos.
Tolle tuum, precor, Hannibalem, victumq; Syphacem
In castris, & cum totâ Carthagine migra.

Juvenal. Satyr. 6.

as a part of their Husbands dowries, and a man shall have need of a (m) good God (as one saith) and a Sea of water to wash away their insolencies. But these are not the vices of Nobility it self, but of some few Noble Personages, and are recompenced generally with eminent Vertues.

(m) Ἐὰν γένει καὶ ἐξουσίᾳ προσέχῃ ἃ τοὺς ἐλέγχους τῆς ἐγκληματῶν πόρρωθεν ὁπωσοῦν ποτε ἀπο κρίνοι· τότ' οὐμὴν δεῖ θεῶν καὶ θαλάσσης μεγάλης ἀποπλυθῆναι τὰς ὕβρεις τε καὶ συκοφαντίας τῶν ἄθλων καθ' ἃ τὴν γλῶσσαν ἢ πονηρὰ κεκίνηκε. Niceph. Greg. lib. 7.

4. Lastly, this should be for Caution to Parents, that they set not their children as much backward for lack of education, as they help them forward by conveighing a Noble nature to them in their generation. True it is, that as some constitutions of body are stronger, so some dispositions of minde are better then others. So that two being trained up under the same discipline, the same Laws, one notwithstanding may surpass the other by many degrees; and yet for all this, every disposition is (n) helped forth, or hindred much by good or bad education. (o) *Medea* had more Wisdome then Witchcraft in her, who taught men to bring their soft and effeminate bodies to a better temper by

(n) *Doctrina vini promovet insitum,*
Rectiq; cultus pectora roborant.
Hor. lib. 4. car.

(o) *Diogenes dicebat Medæam sapientem non veneficam fuisse: Acceptis enim mollibus & effœminatis hominum corporibus confirmasse ipsa, & exercitiis robusta ingentiaq; reddidisse. Hinc famam emanâsse quod coquendo carnes in juventutem restitueret.* Stob. de assiduit.

by military and manly exercises. Hence the report arose, that by boyling anew their flesh, she brought them back from age to youth, and made them look lively again and fresh. Whereas this new devised concoction, was nothing else but a better advised institution. It were well, many Noble youths were not quite spoiled by their Parents Witchcrafts and sorceries, or by the Inchantments and flatteries of base Parasites, which by the Parents countenance creep into Noble Families. (p) But as *Lycurgus* shewed the men of *Sparta*, That of two whelps of the same Litter, comming both from one Dam and one Sire, the one for lack of nurture proved a ravenous Cur, good for naught; whereas the other being better taught, minded nothing more then what he was bred to, the sport and game. So it fals out too often, that in the same Noble Families some for lack of good discipline are good for nothing but the pot; whereas others being better educated, grow either by Learning or Military arts renowned, and gain for themselves and their Countrey a great name. A mean birth may be supplyed by a noble education, and made fit for any great design or notable action; whereas for lack of discipline and culture, there seldom comes

(p) Προσαγαγὼν τοὺς δύο σκύλακας διαφόρους καταθεὶς εἰς μέσον λοπάδα καὶ λαγῶον. καὶ εὐθὺς τοῦ σκυλάκων καὶ ὁ μὲν ὅτι τοῦ λαγῶον ἤιξεν, ὁ δὲ ὅτι τῆς λοπάδος ὄρεγετο. Plut. de puer. educat.

comes any thing very excellent from mee Nobleness of nature. Gold it self, the best of metals, is not so good when it comes from the Oare, as when it hath passed the fire; nor yet is it of that worth or price, till it be wrought by the Goldsmiths artifice. Nature is brought by art to its full perfection: and so should generous births by sutable education. (q) The *Romans* were wont to cloath their children with purple that from the very colour of the cloth which they ware, they might learn bashfulness and modesty, which is the colour of virtue. And it is but fit that by all good wayes (whether silent symbols which are emblematical, or soveraign discourses which are more emphatical) the hatred of Vice should be wrought in the hearts of Noble youth; that so shame might stein their cheeks, when by vicious courses they stein their Noble Births. And look, (r) as Gardiners are wont with props and stakes to stay up their young plants, that they may shoot forth, grow and fructifie the better: So ought good Parents to stay up their children by good Precepts, Counsels, and Instructions; which growing up with them may engender such Vertues, Properties, Qualities which shall be agreeable to their Birth, Place, and Dignities; and may season their

(q) *Toga prætexta his addita, ut ex purpuræ rubore ingenuitatis pudore regerentur.* Macrob. Saturn. lib. 1.

(r) Καθάπερ τὰς χέρακας οἱ γεωργοὶ τοῖς φυτοῖς παρατιθέασιν· ἵνα οἱ νόμιμοι τῶν διδασκάλων ὑπομνήσεις τὰς ὑποθήκας καὶ παραινέσεις παραπηγνύωσι τοῖς νέοις, ἵν' ἀρθὰ τέκνων βλαστάνῃ τὰ ἤθη. Plut. ibid.

their hearts with the fear of God, and true Piety; which is, if not *the only*, yet, *the best kinde of Nobility*. And so we come to the other point which we observed,

That Piety is the best Nobility; or, Godly ones are the greatest Nobles.

(s) We finde four several sorts of Nobility mentioned by the Ancient, who going their several wayes, and following their several conceits, might give occasion to others to multiply divisions; but we conceive all the kinds thereof may fall under a triple Enumeration; *Created, Natural, Acquired.*

(s) Τῆς εὐγενείας τέτταρα εἴδη· τὸ μὲν ἀπὸ προγόνων ὑπηκόων. τὸ δὲ δυναστῶν. τὸ δ' ἐνδέξιον. τὸ δ' ἀπὸ τ' αὐτῆ καλοκαγαθίας. Plato in Laert.

Εστι τὸ γένος τριττόν, τὸ μὲν ἄνωθεν ἠργμένον ὃ πάντες ἐσμὲν εὐγενεῖς ἐφ' ἴσης, ἀπὸ καθ' εἰκόνα θεοῦ γεγονάμεν· τὸ δὲ ἀπὸ σαρκὸς ἐρχόμενον· οὐκ οἶδ' εἴπερ εὐγενὲς τοῦτο φθορᾶ σωιζόμενον· τὸ δὲ ἀπὸ κακίας ἢ ἀρετῆς γνωριζόμενον —— τὸ γὰρ πάτερον γένος τότε ἀξιόσω λόγου τὸ ἐν γεγέννησαι καὶ προσήγησαι ὅταν καὶ κάλλος ἐπιδείξωμαι, τὸ [illegible]γέννησαι καὶ πάθηκον αἰδεσθῶ λέοντα καὶ κεκελασμένον. Nazian. Orat. 28.

The *Created* again is double. One conferred by God, who stamps some part of his Image upon the soul of every man that comes into the world: and so we think either may be said, that all are alike noble, being all are made after the image of God; or that none are noble at all. As if all men were Kings, (t) as *Cyneas* said of the Senate of *Rome*, we might truly say, there were never a King in a Kingdom. The other con-

(t) Ἡ σύγκλητος ἀυτῶ βασιλέων πολλῶν σωνέδριον ἐφάνη. Plut. in Vit. Pyr. *Urbem templum sibi visum, Senatum regum esse consessum dixit.* Flor.

conferred by Princes (*A kind of gods on earth*) either for love or money, called by *Nazianzene*, τὸ ἐν γράμμασι καὶ προστάγμασι, & not amiss termed by another, (u) Parchment Nobility, which is as far from true Nobility, as painted from native beauty; and deserves as much to be reverenced, as the Ape when he is dressed up to personate the Lion.

(u) Charron.

The *Natural* is that which is by descent from Parents, by succession from Ancestors; to which one of the three former of those kinds mentioned by *Plato* may be reduced. For whether men descend from those which are good men for their piety, or great men for their rule and authority, or famous men for some special service or excellency, unless they be such as their Parents were themselves; they have onely the matter and not the form, and are heirs onely of a naturall, and no better than nominal Nobility.

The *Acquired* is that which is gotten by a mans own vertue and industry, which is therefore called Personal also, because it is the purchase of his own deserts, and not his ancestors glory. And this though it cannot be matched with that, which is both natural by succession, & personal by acquisition; yet if the natural be not accompanied with vertue, which is the form of Nobility, the personal and acquired must have the preheminency. Now this personal Nobility, whether

whether taken by it self, or in conjunction with the natural, may be considered, either as consisting in moral vertues onely, and such like qualities as are beneficial to the Common-wealth, according to which the Nobility of the Heathen, and such like is to be reckoned: or else in supernatural graces, the fear of God, and true piety, which make for the glory of God, and the good of the Church, according to which Christians are to be accounted noble; and this we say, is the best Nobility. Though the name (there is no doubt) were first imposed upon that which is carnal or civil, and afterward translated to that which is spiritual; yet as in other things of like nature, not that which is carnal or civil, but that which is spirituall is best. The spiritual kindred is best. (x) *He that doth the will of my Father which is in heaven, the same is my brother, my sister and my mother.* The spiritual food best, (y) *My meat is to do the will of him that sent me, and to finish his work,* and, *my flesh is meat indeed, and my blood is drink indeed.* The Spiritual Fast best. (z) *Is it such a Fast that I have chosen, a day for a man to afflict his soul, to bow down his head like a bulrush, and to spread sackcloth and ashes under him: wilt thou call this a Fast, and an acceptable day unto the Lord? Is not this the Fast that I have chosen, to loose the bands of wickedness,* &c. The spiritual ornaments best. (a) *Put off concerning the conversation in time*

(x) Mat. 12.50. and 6.:56.

(y) John 4.34.

(z) Isa. 58.5,6.

(a) Eph. 4.22. Col. 3.12.

time past the old man, and put on the new man. And as the elect of God holy and beloved, put on the bowels of mercy, gentleness, humbleness of mind, meekness, long-suffering. The spiritual freedome best: (b) *If the Son shall make you free, you shall be free indeed.* The spiritual sacrifices best: (c) *The sacrifices of God are a broken spirit, and to do good and to distribute forget not, for with such sacrifices God is well pleased.* So the spiritual Nobility is best. The fear of God and true piety. Though the carnal have the priority in nature in all these, yet the spiritual kindred, food, fasts, cloathing, freedom, sacrifices Nobility is best. And for the last however the great ones of the world brag much of their Nobility, yet godly men surpass them therein in every respect.

(b) Joh. 8. 36.

(c) Psal. 51. 17. Heb. 13. 16.

1. In respect of their Parentage; they are descended from the most High. (d) They are the Sons and Daughters of the Almighty. *They are born not of bloud, nor of the will of flesh, nor of the will of man, but of God.* That which was the vain ambition of some of the Heathen, as (e) of *Alexander* and others, is their happy condition, They are the Sons of God. And whereas the great Ones of this world, notwithstanding their goodly Parentage, are the children

(d) 2 Cor. 6. 18. Joh. 1. 13.

(e) Ἔνιοι φᾶσι τὸν Ἀλεξάνδρου ἐλλωνιζὶ βουλομένου προσωπεῖν μὲν τὸν Θεὸν φιλοφρονούμενον αὐτὸν παιδίον, εἰπεῖν δὲ πρὸς Διός. ἀσμένως δὲ τοῦ Ἀλεξάνδρου τὸ σφάλμα τῆς φωνῆς λαμβάνοντος καὶ διαδοθῆναι λόγον ὡς παῖδα Διὸς αὐτὸν τοῦ Θεοῦ προσαγορεύοντος. Plut. Vit. Alex.

children of (f) night and darkness, (g) children of wrath, children of death, children of hell (the (h) rich Glutton, that spake himself the son of *Abraham*, was tormented in the flames of the infernal pit) all the godly are (i) the children of light and of the day, the children of (k) promise, the children of the (l) wedding-chamber, and not only children (m) as wicked men may be, but certain (n) heirs of the Kingdom of God. For their mother, the womb wherein all godly men lie, is that of Christs Spouse; The (o) Lambs wife, who is a great Queen, and hath (p) Kings daughters and honourable women for her attendants, is their Mother. They are all *Sions* children. And as the (q) *Lycians* take their name from their Mother, and if their Mother be Honourable, reckon their children so, whatsoever the Father be; and the children base born, if the Mother be so, though the Father be never so Honourable: So they call no man (r) Father on earth, but count it their honour that they are the children of the Church; which though she be *on* earth, yet is not *of* the earth, but hath her original from above. (s) *Jerusalem from above is the mother of them all.* So that as they excel all by the Fathers side,

(f) Ephes. 5. 8.
(g) Ephes. 2. 3.
(h) Luk. 16 16,24, 25.
(i) 1 Thess. 5. 5.
(k) Rom. 9. 8.
(l) Mark 2. 19.
(m) Matth. 8. 12.
(n) Rom. 8. 17.
(o) Rev. 21. 9.
(p) Psal. 45. 9.

(q) Ἐν τῇδε οἱ Λύκιοι ἴδιον νενομίκασι καὶ ἐκ μητρὸς ἄλλοισι συμφέρον τοῦ ἀνθρώπου καλέουσι ἀπὸ τῆς μητέρων ἑωυτοὺς καὶ οὐκὶ ἀπὸ τῆς πατέρων — καὶ ἢν μὲν γυνὴ ἀστὴ δούλῳ συνοικήσῃ γνήσια τὰ τέκνα νενόμισται· ἢν δὲ ἀνὴρ ἀστὸς καὶ ὁ πρῶτος αὐτέων γαμέῃ ξείνῃ ἢ παλλακίῃ ἔχῃ, ἄτιμα τὰ τέκνα γίνεται. Herod. l. 1.

(r) Matth. 23. 9.
(s) Gal. 4. 26.

side, they surpass also by the mothers side, *Jerusalems*, wch is their mother, descending also from God. Indeed upon a true, account, & at first rise (u) God may be said to be both Father and Mother to them. (u) By his free goodness a Father. (x) By the power and fruitfulness of his grace, a Mother. Even as also the Ministers of God, the inferior and subordinate agents in their generation, are sometimes called fathers, as begetting them; (y) *In Christ Jesus I have begotten you through the Gospel.* And sometimes mothers, as bearing them, and bringing them forth; (z) *Of whom I travel in birth again, till Christ be formed in you.* Those vertues and excellencies, which in carnal and corporal agents are divided, being more eminently and perfectly in spiritual agents united.

(u) Jam.1.18.

(x) Isa.66.9.

(y) 1 Cor.4.15.

(z) Gal.4.19.

2. In respect of their divine nature and qualities. *They are children of God, and so are born not of* (a) *corruptible seed, but incorruptible.* The word of God is the seed of which they are begotten. And as there is *vis* πλαστικὴ, a formative vertue in the corruptible seed of man, by which it comes to pass, that one man differs from another in conditions: so there goes a formative vertue with the word of God, *even the* (b) *spirit of grace, which begets in them a disposition above that which is humane, and forms them after the* (c) *image of God, makes them partakers of the divine* (d) *nature and* (e) *holiness*

(a) 1 Pet.1.23.

(b) 2 Cor.8.
(c) Col.3.10.
(d) 2 Pet.1.4.
(e) Heb.12.10.

lineſs of God, and works in them ſuch affections, and conditions whereby they excel all others, which are not born of the ſame ſeed, nor have the ſame ſeed of God abiding in them, which they have. The ſpirit works in them the ſame mind, will, affections, deſires, diſpoſitions which are in God, and makes them in all, *holy*, (f) *as he is holy*, and (g) *pure as he is pure*. There are as we have ſhewed ſpecial excellencies to be found in thoſe that are noble according to the fleſh, whether Chriſtians or others; truly Religious, or not: and they that are ſpiritually noble come not behind them in any thing, and excell them in all thoſe things, that have any excellency by nature above the reſt. They loſe not any priviledge which they have by the fleſh, but gain over and above that which comes by the Spirit.

(f) 1 Pet. 1. 15.
(g) 1 John 3. 3.

1. They are as docil, and ingenious, and as capable of any humane Wiſdom and Learning, as the beſt. (h) *Moſes was learned in all the Wiſdom of the Egyptians*: And we ſee dayly the children of God come as (i) richly laden out of the Schools of men, as ever the *Iſraelites* did with ſpoyles out of the Land of *Egypt*. *Julian* a learned Emperour, but wicked *Apoſtat*, ſaw it, and was grieved at it.

(h) Acts 7. 22.

(i) *Nonne aſpicimus quanto auro & argento & veſte ſuffarcinatus exierit de Ægypto Cyprianus, Doctor ſuaviſſimus & Martyr beatiſſimus; quanto Lactantius, quanto Victorinus, Optatus, Hilarius.* Auguſt. de doctrin. Chriſtian. cap. 40.

it. (k) *We are wounded* (saith he) *with our own quils: out of our own books they take weapons, which in fight they use against us.* We may see the learning of those Fathers, some of which as living before him, or being contemporary with him, he complained of, and may reap the fruit of that with joy, which was a grief of heart to him. (l) We may see how destructive a pen to error *Lactantius* had. How instructive in good manners *Hierome*. How assertive in doctrine *Austin* is. What a high strain, *Hialry*; What an humble vein *Chrysostome* hath. How *Basil* reproves. How *Nazianzen* comforts. How fluent *Orosius* is. How short and trusse *Ruffinus*. How *Eusebius* tels his story. How sollicitous *Eucherius* is. How *Paulinus* begins. How *Ambrose* proceeds. (m) How *Tertullian* thunders and lightens. How more (n) stoutly *Cyprian* speaks then eloquently; and yet how much more strength there is in his life then in his speech.

(k) *Propriis pennis vulneramur: ex nostris enim armati conscriptionibus contra nos bella movent.* Magdeburg. Cent. 4. c. 3.

(l). *Si ad Sanctos patres pro comparatione veniatur, instruit ut* Hieronymus, *destruit ut* Lactantius, *astruit ut* Augustinus, *attollitur ut* Hilarius, *submittitur ut* Joannes, *ut* Basilius *corripit, ut* Gregorius *consolatur, ut* Orosius *affluit, ut* Ruffinus *stringitur, ut* Eusebius *narrat, ut* Eucherius *sollicitat, ut* Paulinus *provocat, ut* Ambrosius *perseverat.* Sidon. Apoll. de Claudiano. Epi. l. 4.

(m) His arguments are called *fulmina* by *Vincent. Lirinens.* (n) *Loquitur diserta, sed magis fortia quam diserta; neq; tàm loquitur fortia, quàm vivit.* Eras.

2. Pass we from Learning and Wisdome to matter of courage and magnanimity, and we shall find that the godly fall not short of any. (o) *The Lord is a man of war, and* (p) *he teaches their hands to war, and their fingers to fight.* (q) *He girds them with strength*

(o) Exod. 15. 3.
(p) Psal. 144. 1.
(q) Psal. 18. 32.

to

to subdue their enemies. Besides what they have by nature, (r) *He gives them also a spirit of might and power,* as being to *wrestle not onely with* (s) *flesh and blood, but with principalities and the rulers of the darkness of this world, spiritual wickednesses in high places,* which do every day vanquish the men of this world, and are every day vanquished by the children of God: who being armed with a double kind of armour, are carried on with as undaunted a courage as any, against their two kind of enemies spiritual and temporal. And indeed to yield them so far as justly we may the preheminence in all things; Some of them have had no peers either for learning or valour, wisdom or courage. All the Lawgivers of *Greece* cannot match one *Moses.* Nor all the wise men one *Solomon.* Nor all their Worthies one *Josuah* or *David.* Nor all their feigned *Herculesses* one true *Sampson.*

(r) 2 Tim. 1. 7.

(s) Ephes. 6. 12.

3. If the Nobles of the world again think they have wherein they may trust in matter of manners, the children of God more. Are the one humble, the other as being born of God, more. (t) *The Lord is high above all Nations, and his glory above the heavens, and yet humbleth himself to behold the things that are in heaven and earth.* So they are high in Gods, and in all good mens eyes, and yet low in their own; and (u) raise themselves higher by their lowly carriage. (x) I am dust and ashes, saith *Abraham*

(t) Psal. 113. 4. 6.

(u) *Raro genere exempli, altitudinem tuam humilitate sublimas* Sid. Apol. *de* Felice *lib.* 2. *Epist.*

(x) Gen. 18. 27.

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(x) Gen. 18. 27.

(y) Gen.32.10. (z) Prov.30.2. *braham.* (y) *Less then the least of all thy mercies,* saith *Jacob.* (z) *I am more brutish then any man, and have not the understanding of a man,* saith *Agur.* (a) *I am not worthy to unty Christs shoes,* saith *John* the *Baptist.* (b) *That he should come under my rook,* saith the Centurion. (c) *I am less then the least of all Saints. The* (d) *chief of sinners,* saith Saint *Paul.*

(a) Mark 1.7. (b) Matt.8.8. (c) Ephes.3.8. (d) 1 Tim.1.25.

4. Are the one courteous, the other as the true children of God, more. (e) *The Lord is kind to all:* (f) He appears not in a rough wind or terrible earthquake, or burning fire, but in a still and soft voice. He (g) speaks good words, comfortable words, he speaks friendly words, he speaks to the (h) heart of the Church. So his children are full of kindness; full of courtesie, Their Religion doth not make them rude and rustick, but as it teacheth them to maintain good works, so also to keep up good manners. They hate indeed hypocrisie, but they love courtesie; and account, as we may learn by their (i) practice, the omission of a salutation to be no small sin in civil conversation.

(e) Luke 6.35. (f) 1 King.19.11,12. (g) Zach.1.13. (h) Hos.2.14. (i) Rev.16. *per totum.*

5. Are the one *liberal,* given to *Hospitality*; the other as the true children of God, more. As the Lord hath *manum extensam* to help, so he hath *manum expansum* to give. (k) *Thou openest thine hand, and satisfiest the desires of every living thing.* (l) He giveth richly all things to enjoy. So his children are free-hearted, and open-handed.

(k) Psal.145. (l) 1 Tim.6.17.

True

True it is, there be some Gentlemen (as we said) and some professors, that have a thrifty, frugal, saving Religion: but as the one are mock-Gentlemen, so the other are mock-Professors. There is not a child of God mentioned in Scripture, as touched with covetousness. (m) God abhors it, and they all abhor it; and whereas other shut that they may keep out, they have still opened, and (n) stood at their doores to take in whom they might relieve who thereby (o) *entertained Angels*, who came not so muchto feed on their chear, as to feast upon and reward their charity.

(m) Psal.10.3.
(n) Gen.18.1.
(o) Gen.19.1. Heb.13.2.

6. Are the one mercifull? The other, as children like their Father, more. (p) The Lord delights in mercy above all. He delights in mercy, and rejoyces over the sons of men to do them good: but to the work of Justice he proceeds as to a (q) strange work; and to the act of judgement, as a strange act. (r) *His heart is turned within him, and his repentings are kindled together.* And while there is any hope he spares, and when there is no remedy yet he doth not stir up (s) all his wrath, nor execute the fiercenesse of his anger upon his people. And as He is to them, so are his children to others, as willing to impart mercy to others, as they are to receive it themselves; as ready to pity, as to be pitied; to pardon, as to be pardoned; to forbear in expectation of amendment, as

(p) Num.7.18.
(q) Es.28.21.
(r) Hos. 11.8.
(s) Psal.78.38.

they would be forborn; and while there is hope ofcure, dressing and cherishing as their own members, and when all hope is past, as loth to have them cut off, and as sensible of their smart, as if they were a part of themselves.

7. Doth the one stand well affected and seek to advance Learning and the nurseries thereof, and the Religion which they profess, and if they be Christians, the Church of God and Ministers thereof? The other as the true children of God more. (t) *The Lord loves the gates of Sion more then all the habitations of* Jacob: and how he provided under the Law both for the safety and livelihood of those that ministred in his Courts, is well enough known (u) *Touch not mine anointed, and do my Prophets no harm*: and *Who amongst you shuts a doore for nought*, (x) *or kindles a fire on mine Altar for nought*? And though he hath expressed no *quotum* for them under the Gospel, as having given a sufficient precedent under the Law by his own example; yet he hath spoken (y) enough to that purpose, and in all times made sufficient provision for them. When they had least of all, yet then we find they did not (z) want at all: *When I sent you* (saith Christ to his disciples) *without purse and scrip, and shoes, lacked you any thing*? they replyed, *Nothing*. And he that commanded the (a) ravens to feed *Elias*, hath still kept such a commanding power over the

(t) Psal. 87.2.

(u) Psal. 105.15.

(x) Mal. 11 1.

(y) Luke 10.7. 1 Cor. 9.13,14. Gal. 6.6.1. Tim. 5.17.

(z) Luke 22.35.

(a) 1 Kings 17.4.

the hearts of men, that though they be never so covetous, never so ravenous over this worlds goods, they have not quite eaten up all, but afforded his Ministers a competent allowance. It was long before prophesied, and we have long since seen it fulfilled, that Kings as nursing fathers, and Queens as nursing mothers, should make abundant provision for the Church of God. *Constantine* begun, aud all Christian Princes have followed him, and the more Religious men have been, whether publick or private persons, the more liberal they have been in this kind: and never any took away the means of the Church, but persecutors and apostates, and such as meant to destroy the Church it self. As for those who bore the Sword among us of late, and had it in their mindes to rob and spoil the Church, which their predecessors laboured to enrich: We may say of them, to their reproach, what the Poet speaks to the honour of *Clytemnestra*, who preserved her husband, when all the rest of her Sisters destroyed theirs, That they had (u) ξίφος μονόφαρον, a single-conceited, and a single-opinioned Sword by themselves. The Sword of the Lord, and the Sword of his Religious Vicegerents, have hitherto been for the defence and maintenance of the Church and Ministers thereof.

(u) Ὀυδ' ἐφρμήσεια παρεπλάσθη μονόφαρον ἐν χολεῷ καταφοῖσα ξίφος. Pindar. Nem. Od. 10.

8. In all these things they excel. But that which sets them cleerly above all, is the dominion which they have over their passions, through the work of Mortification, and that divine temper which they have in respect of worldly things by their heavenly conversation. The Nobles of the World, though they do worthily and seem to fly high upon the wings of Vertue; yet (as it is said of Birds) (x) μετὰ παθῶν πέτονται, They fly still with their passions about them. Whithersoever they go, some passion of Envy, Lust, Malice, Anger, or the like, goes along with them, which defiles every action: And as Birds though they mount high, yet turn their backs to heaven, and (y) look down-ward, and have their eye still upon the earth: so their minds are still upon the earth and earthly things, in their very noblest and highest designes. So that what is said in general of all men, (z) *That they are never wholly*

(x) Climach.

(y) *Mos est aquilæ ut irreverberata acie radios solis aspiciat; sed cum refectionis indigentia urgetur, eandem oculorum aciem quam radiis solis infixerat ad respectum cadaveris inclinat; & quamvis ad alta evolet, pro sumendis tamen carnibus terram petit.* Greg. mor. lib. 9. cap. 23.

(y) Φεῦ· οὐκ ἔστι θνητὸς ὅστις ἐς ἐλεύθερος.
Ἢ χρημάτων γὰρ ὄντι δοῦλος ἢ τύχης,
Ἢ πλήθος αὐτὸ πόλεως ἢ νόμων γεγραφὰ
Εἴργουσι χρῆσθαι μὴ κατὰ γνώμην ἴδιον.
Eurip. Hecub.

Hoc servo nocebit si ostenderis quis non sit. Alius libidini servit, alius avaritiæ, alius ambitioni; omnes spei, omnes timori. Macrob. Satur. lib. 1.

free,

free, but must serve either the law, or their lust, money or the base multitude; may be said in special of them, They are servants still to some base lust or corruption, and while they rule over men without them, are slaves to the beasts within them. And look as men of mean birth, though they do many things well, yet still discover their lack of breeding, by some rude and unhandsome action: So the Nobles of the World do stein their best actions, and discover still their carnal generation by some base vice or corruption; to which, if not openly, yet in secret they pay their constant devotion. (a) Yea while men glory too much of their birth, we may observe, How they are by Gods just judgement given up to loosenes of life. While they lift themselves up, and look over others in pride of spirit, they stumble and fall through the (b) slipperines of the flesh; while they please themselves with the conceit of their native excellency, they are supplanted by the deceit of their natural concupiscence. We may remember how (c) suddenly the pride of spirit in our first Parents, was punisht

(a) *Multis sæpe superbia luxuriæ seminarium fuit, quòd dum eos Spiritus quasi in altum erexit, Caro in infirmis mersit. Hi enim prius in secreto elevantur sed postmodum publicè corruunt; quod dum occultis intumescunt motibus cordis, apertis cadunt lapsibus corporis.* Greg. moral. lib. 26. cap. 12.

(b) *Simeon accusatus falsò stupri, ita esse assensus est, seq; carnem gestare rem sanè quàm lubricam.* Euagr. lib. 4. cap. 33.

(c) *Postquam semel hominis spiritum extendit: quod in ipsi quoq; hominibus primis agnoscimus, qui dum post perpetratam superbiam pudenda membra contegunt, patenter indicarunt, quia postquam apud semetipsos i tus arripere alta conati sunt, mox in carne foras erubescenda pertulerunt.* Greg. mor. lib. 32. cap. 12. Gen. 3. 7.

by the Rebellion of the flesh. While they conceited to themselves high things in their minds, they suffered instantly shamefull things in their members. (d) And so the *Gentiles* when they grew vain in their imaginations were given up straight to vile affections; and while they waxed wanton, and played as it were with their natural wits, were delivered up by God for a reward to unnatural wickedness. Thus (e) the lust of the flesh humbles them, whom the pride of heart lifts up. Thus they fall from the high (e) flight of Birds, beneath the sensual appetite of Beasts. Thus they are cast down below themselves by their inordinate affections, who set themselves up above themselves in their fond imaginations. But now the godly, though they be (f) subject to the same passions with others, yet they are not subjected to the same enormous corruptions. As their Carnal birth, wherewith great ones please themselves, leads them on to carnal lusts: So the godly being born again of the Spirit, do mortifie the deeds of the flesh by the same spirit. (g) *They that are Christs, have crucified the flesh with the affections and lusts.* (h) The whole Heard of them is drowned by them like the Swine in the Gospel,

(d) Rom. 1. 21, 26, 27.

(e) *Ecce caro mersit quos superba scientia sublevavit, & à volatu volucrum ultra appetitum lapsi sunt jumentorum: atq; inde sub se prostrati sunt, unde super se ire videbantur.* Greg. mor. lib. 26. cap. 12. *Diabolus in eis quos ad stultitiæ luxuriam excitat, jumentum est. In eis quos ad nocendi maliciam inflammat, draco est. In eis quos in fastu superbiæ quasi alta sapientes elevat, avis est.* Id. mor. lib. 33. cap. 20.

(f) Jam. 5. 17.

(g) Gal. 5. 24.

(h) Mat. 8. 32.

Gospel (i) not by a Monkish profession, but in a dead sea (if I may so call it) of Mortification. Or if any of them live, yet they shut them up as close, as (k) *Joshuah* the five Kings in the cave, and keep them as fast Prisoners as *Tamberlain* did *Bajazet* in an Iron cage. And for the world, though they be *in* it, yet they are not *of* it. Though they live on the earth, yet (l) their conversation is in heaven. (m) While other men walk in a vain shadow, and disquiet themselves in vain heaping up riches, and cannot tell who shall gather them: They walk with God, and seeking rest and happiness, seek it only in him who is *centrum quietativum*, the only Center of all true rest and happiness. (n) While the multitude, as the *Israelites*, stay at the foot of the hill, and fall to Idolizing the creatures, doting upon, and dancing about, as they about the Golden Calf; The godly are in the Mount with *Moses*, talking, and converversing, and solacing themselves in God. And as they say of (o) some Hils, *That they are so high, that they are little or nought in-*

(i) Μόναχος ὁ τῶν ἄβυσσος ταπεινώσεως, ἐν αὐτῇ πᾶν πνεῦμα κρημνίσας καὶ ἐπηρείας. Climach.

(k) Josh. 10. 18.

(l) Phil. 3. 3, 20.

(m) Psal. 39. 6.

(n) Exod. 32. 16, 19.

(o) Some say of *Atlas*, *Quod elatus sit super nubila atq; in viciniam Lunaris circuli.* Plin. lib. 5. cap. 1. Others deny. *Id.*

Mons hic verticibus petit arduus astra duobus,
Nomine Parnassus, superatq; cacumine nubes. Ovid.

Tis written of *Olympus*, *Atho*, and *Atlas*, That they surmount all winds and clouds, and that the *Pagan* Priests sacrificing on those Mountains, do not finde the Athes remaining of their Sacrifices blowen thence, nor washt off by rains, when they return; yet experience resolves us, that these reports are fabulous. Sir *Walt. Ral. lib.* 1. *of* 1. *part.*

fested with clouds or winds: So the spirits of the godly are so (p) sublime, that violent passions and turbulent affections do seldom or never discompose or distemper their minds. True it is, That as the mists which rise out of the earth, do many times hang on the brow of high Hils: So the mist of some passion may sometimes hang on the brow of their understanding, and obscure and darken for a while their reason: but as of the one, by the beams of the Sun; so of the other, by the beams of Gods Grace, we soon see a sudden dispersion. True it is again, (q) That as the Eagle which sits (in the Poet) on *Jupiters* Scepter, lulled asleep with sweet and delicious musick, doth hang the wing, and seem ready to drop off from her high perch and sublime station: So the children of God being lulled asleep sometimes with the pleasures and delights of this world, do flag and fail much in their wonted devotion, and seem ready to fall quite off from their high calling and heavenly profession; but (r) the seed of God abiding in them, they recover themselves, and answer again their Noble birth, and Divine

(p) *Mentes sanctorum transitoria cuncta despiciunt & sub se labi quicquid superbit, quicquid præterit contemplantur, & quasi in quodam rerum vertice constitutæ tanto sibi omnia subesse conspiciunt quanto semetipsos verius autori omnium subdunt, atq; inde cuncta transcendunt, unde Creatori cunctorum vera se humilitate substernunt.* Greg. mor. lib. 26. cap. 14. *Legatur* cap. 15. lib. 22.

(q) Ἐυδει ἀνὰ σκᾶπτω Διὸς ἀετὸς ὠκυῶν πτέρυγ' ἀμφοτέρωθεν χαλάξαις ἀρχὸς οἰωνῶν· πελαινῶπιν δ' ὑπὸ οἱ νεφέλαι ἀγκύλω κρατὶ βλεφάρων ἁδὺ νλᾶσσον κατέχουσι, ὁ δὲ κυάνεον νῶτον ἀωρεῖ πεδᾶς ῥιπᾶσι κατασείων. Pindar. Pyth. Od. 1.

(r) 1 John 3. 9.

Divine generation. It is with them in such cases, as with men that are intent on their business, though they be surprised sometimes with sleep, yet while they sleep, their (s) heart wakes, and the least warning, check, or call makes them start up, as (t) *Samson* out of *Dalilahs* lap, and break loose from the withs and cords of sin and vanity wherewith Satan for a time did blind and bind their Imagination. Tis impossible that the fogs and mists of Passion should hang long about their brows, who are clothed with the (u) Sun; or, that inordinate thoughts and cares for this world should trouble their heads, who have the (u) Moon and all sublunary things under their feet.

(s) Cant. 5. 2.

(t) Judg. 16. 9.

(u) Revel. 12. 1. *Sancta Ecclesia, quia superni luminis splendore protegitur, quasi sole vestitur; qui cuncta temporalia despicit, lunam sub pedibus premit.* Greg. mor. l. 34. c. 16.

And thus both for Parentage and Divine Nature, the godly surpasse all. Their Nature, by the work of Gods Spirit upon them, being in a sort Divine; their life pure and holy, as the life of God; their Vertues, as being freed from all violent passions, and inordinate affections, eminent above all other; and indeed not so much to be termed Vertues as Graces. Whereas the vertues of the Heathen and irreligious Christians, being tainted still with some lust or secret corruption, are not so much Vertues as glittering Vices. Or if their vertues could be free from that pollution which

which we now ſpeak of, yet would they not ſo be free from all aſperſion, there being nothing at all of Gods glory, either firſt or laſt in their Intention. (x) As *Lactantius* ſaid of the Heathen, *That their Learning was without a head; That their Religion was a headleſſe Religion, becauſe they knew not God*: So may we ſay of all vertues which the Nobles of the World make ſhew of, They have no good grace, they are graceleſs vertues. The original of them being only the dictates of reaſon, and their end, their own glory; or at beſt, the good only of the Common-wealth, without any reſpect to God, and ſo no better in the judgement of the moſt High, then Treaſon. But all the vertues of the godly are moſt properly Graces, (y) Their beginning being *from Grace*, and their (z) end, as the godly themſelves, the *praiſe* and *glory* of God.

(x) *Omnis doctrina Philoſophorum ſine capite &* —

(y) Epheſ. 1. 6.

(z) 1 Cor. 10. 31.

3. They ſurpaſſe all others in their Relations and Priviledges. The Nobles of the earth ſtand much upon theſe, and will reckon up, if need be, their Anceſtors (a) to the twentieth and thirtieth Generation; and are ſo vain ſometimes,

(a) Μὴ γὰρ ἐξ ἀπίων γέγονα· καὶ λέγει τοι τὰς πτθίδας, πάππους, ὑπιπάππους· εἶτα εἰς εἰκοσὸν καὶ τριακοσὸν ἀναβαίνει φέγγος. Morel. in Stat. ex Libanio.

as to claim kindred with the (b) Stars, and write themselves children to the Sun and Moon; but when they have gone the highest, they fall yet far short of the godly, who have Christ for their elder (c) brother and all the Saints, the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of Martyrs, all the children of God throughout the world, for their brethren. And for their priviledges, they are the (d) Citizens of heaven, and Peers (if I may say) of the Kingdom of God. They (e) *have fellowship with the Father, and with his Son Jesus Christ*; yea, and with the blessed Spirit also. (f) *The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with you all.* So that there is not a dram of Power in the Father, of Merit in the Son, of Comfort in the holy Ghost, but they have an interest in it. So that they may alwayes delight themselves in the love of the Father, relieve themselves by the Grace of the Son, and solace themselves in the Comforts of the Spirit. And having this fellowship with God, and being as it were Peers of his Kingdom, it is no wonder that they have also *Tutelam Imperii*, the guard of

(b) *Rex regum Sapor, particeps syderum, frater solis & lunæ; Constantio Cæsari, fratri meo, salutem plurimam dico.* Am. Marcel. lib. 16.

Qui cognata licet sibi astra fingens
Phœbeâ tumeat propinquitate;
Mortalem hic tamen implet obsecrando.
Sidon. de Persa. lib. 8. Epist.

(c) Hebr. 2. 11.

(d) Ephes. 2. 19.

(e) 1 Joh. 1. 3.

(f) 2 Cor. 13. 14.

of the Almighty, the ministry and protection of the Angels about them. (g) *They are all ministring spirits sent forth for to minister to them who shall be heirs of salvation.* So that there is nothing spoken so highly and vainglorious ly of their Kindred and Priviledges by others, but it is made good in a higher way to the godly in the greatest truth and reality.

(g) Heb. 1. 14.

1. And this in the first place letteth us see the reprobate minds and dispositions of those who have the godly in lowest estimation who ought to be in highest repute with them for their Piety and Devotion. Let men be singular for Learning, or any art or mechanique profession, they are admired and adored by all; but good men are lookt upon, and talkt of, but (h) as monsters of Nature, or some new mixture or strange composition. They that keep themselves carefully from the filth and off-scouring of the world, are generally reputed (i) as such by those that are the filth and off-scouring of the world indeed. Yea, let the great Ones of the world busie themselves much in matters of Piety, and they shall run presently the hazard of forfeiting, with some of their own rank, the honour of their Nobility. That which

(h) Ἀγαθοὶ ἄνδρες ὀνομάζονται καὶ λέγονται μόνον οἷς ἀποκέκραυται καὶ γίγαντες, καὶ κύκλωπες. Plut. mor.

(i) 1 Cor. 4. 13.

Salvian

Salvian long since complained of, is as true in our times. (k) If any Noble man shall begin to turn towards God, presently he begins to loose the credit of a Noble man with men. Oh how little is the name of Christ esteemed amongst Christian people! when Religion makes a man ignoble, and Noble men are compelled to be wicked, lest being good, they should be lookt upon as worthless. (l) The Turks are of opinion, that Learning doth soften and emasculate mens minds: and the like Heathenish opinion, have some of Piety, that it doth weaken and effeminate mens spirits, and take them off from every thing that is manly. True it is, godly men cannot swear, nor drink, nor drab it so stoutly, nor give a sudden stab, nor enter the lists upon every trifling occasion so desperately, as they that think and speak of them so contemptuously. But, let the glory of God, and service of their Countrey require it, and none shall quit themselves more nobly. Let *Julian* the Emperour command his Christian Souldiers saying, (m) *Producite aciem pro defensione reip.* Bring forth the Battail for the defence of the Common-wealth, and every one obeyes: Let him change the word and cry, *Producite arma in Christianos*, Bring

(k) *Jam vero illud quale, quam sanctum, quod siquis ex Nobilibus converti ad Deum cœperit, statim honorem Nobilitatis amittit? aut quantus in Christiano populo honor Christi est, ubi religio ignobilem facit? — si honoratior quispiam religioni se applicuerit illicò honoratus esse desistit.* Salv. de gubern. lib. 4.

(l) Montaign. Ess. lib. 1. 24.

(m) Ambros.

Bring forth your weapons against your fellow Christians, and they acknowledge another Superior, and regard not what he sayes. They are cowards, arant cowards to do evil. They can do nothing against, but have spirit and courage enough, for the truth. Let sword, fire, beasts, whips, wheels, wracks, be prepared for the Martyr *Gordius*, *Gordius* is prepared not to die once, but (n) ten thousand deaths (if possible) for Christ. Let *Romanus* be threatned first with the wrack, and then be spared by reason of his noble birth, he will renounce the Honour of his birth, rather then loose the Honour of being a Martyr.

(h) Ἐγὼ οὐ μόνον ἅπαξ ἀποθανεῖν ἑτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ, ἀλλὰ καὶ μυριάκις ἐὰν οἷόν τε ᾖ. Gord. in Basil.

(o) Prudent.

(o) *Absit ut me Nobilem*
Sanguis parentum præstet, aut lex Curiæ:
Generosa Christi secta Nobilitat viros.

God forbid that bloud of Parents (saith he) Or court of honour should ennoble me Christs generous sect gives Nobility.

(p) Ποίας εἶ πατρίδος; χριστιανὸς εἰμί· τί ἔχεις ὄνομα; χριστιανὸς εἰμι· τίνας φέρουσι· ὁ δὲ πρὸς ἅπαντα ἔλεγε, ὅτι χριστιανὸς εἰμι. Lucian. in Chrys.

(p) Let *Sanctus*, let *Lucian* be tortured and questioned of what Countrey they are,

Sanctus nec proprium nomen nec gentem, nec civitatem unde erat, neq; servúsne vel liber esset; sed ad cuncta interrogata Romanâ voce respondit, Christianus sum. Euseb. lib. 5. cap. 1.

They

They each reply, I am a Christian. Of what Profession? I am a Christian. Of what Parentage? I am a christian. To every demand, I am a Christian: shewing at once their courage and constancy, and that Christianity is the best Nobility. Did these want valour? or may they not seem to have drunk of the cup of spirits, which some talk of? Or doth not the Spirit and life, which were both in their words and actions, shew clearly, that they had drunk indeed at (q) that fountain, which springs up in Gods children *to eternal life*, and that the (r) Spirit of glory, and of God, *did rest upon them*. And have not Women also in like sort played the Men, and marched along with them in the same Equipage, shewing, that they are indeed not onely *flesh of our flesh*, but (s) *bone of our bone*, by their incomparable courage.

(q) John 4. 14.

(r) 1 Pet. 4. 14.

(s) Οὐ σὰρξ μόνον εἰλήφθη θεὸς γυναικὸς κατασκευὴν, ἀλλὰ καὶ ὀστῶν ἐκ τῶν ὀστέων ὥστε καὶ τὸ σθῆρον καὶ ἔντονον καὶ ὑπομονητικὸν ἐξ ἴσου πᾶς ἀνδρεάσι καὶ παρ' ἡμῶν ὀφείλεται τῷ θεαστῇ, Julitta in Basil.

We have read of a Prince, that was called (t) *Tremblant*, by reason of the trembling of his flesh when his armour was wont to be put on, who being demanded the reason by some who had his valour in suspition, told them, *You have little knowledge of me; for if my flesh knew, how far my courage would ere long carry it, it would fall into a flat swound.* But surely we have so much knowledge of those that usually vilifie the valour of true Christians, that should the same conflicts be presented to them, which were sometimes to the Martyrs, not onely

(t) 12th king of *Navarre*, *Montaigne in* Ess. lib. 1. cap. 54.

onely their flesh, but their hearts would be tremblant, and they ready for lack of spirit to encounter them, to fall (as (u) *Saul* in his distress) flat on the ground. None but the Christian spirit could endure the brunts, which the Christian hath undergone. Well and good may those, which are Noble according to the flesh, want, as we see too often by experience, the spirit of Piety, but the true Christian can never want the spirit of Magnanimity; or if a Christian should possibly prove a coward, he hath that, as other infirmities, from the flesh, not the spirit: even as the other, if they prove Religious, have it from the spirit, and not from the flesh.

(u) 1 Sam. 28. 20.

2. This lets us see, how little cause some have to please themselves with their Nobility, who have no regard to godliness, no respect to piety. Such are not so happy upon their own account, in respect of their Noble birth; as they are miserable upon a true account in respect of their wicked life. Such (as *Seneca* saith) are (x) *noti magis quàm nobiles*, of greater note then Nobility. As *Ishmael* is more noted for his (y) scoffing humour, and *Esau* for his (z) profaneness, then that the one was descended from *Abraham*, or the other from *Isaack*. And indeed howsoever some pride themselves in that they are descended from such and such ancient

(x) Seneca *de beneficiis lib.* 3 *c.* 28. *Proponit mihi inania Nobilitatis, id est, hominum arrogantium nomina; qui non tam me impediunt quod nobiles sunt, quàm adjuvant quòd noti sunt.* Cicer. *orat. vol.* 1.

(y) Gen. 21. 9.

(z) Heb. 12. 16.

ancient families, yet both (a) sacred, and (b) profane writers fetch usually their pedegrees from other roots, and derive them from other Originals, calling as the vertuous from the qualities which are notable in them, Children (as we have said already) of light, day, wisdome: So the wicked, not from their Ancestors but from their manners, Children of darknes, envy, murther, death, and the like. And what honour can proceed from a noble birth imbased by a sinfull life? What credit was it to the Jews to be the children of *Abraham* by generation, when they were reckoned by our Saviour *the just Judge of all men* to be (c) *the children of the Devil by imitation.* What advantage was it to *Ishmael* to be born, and by his wickednes to be (d) banished out of the same family? What benefit to *Esau* to be the first-born in the house of *Isaack*, and by his profanes to lose his (e) birthright first, and afterward, by the just Judgment of God upon him, (f) the blessing? Or what comfort was it to the poor woman in the Gospel to be the daughter of *Abraham*, when she was bound by Satan, and so far bound to the earth, that she could not (g) lift up her self towards heaven. If men will be truly noble, let them not satisfie themselves with this, that they are well-born by nature after the flesh, but let them labour to be born again by grace after the Spirit.

(a) Αὕτη συνήθειά τῆς γραφῆς καὶ τοὺς χέρσους ἀπὸ τῆς ἁμαρτίας χρηματίζειν μᾶλλον ἢ ἀπὸ τῶν πατέρων· καὶ τοὺς κρείττονας υἱοὺς ὀνομάζειν ἐκ τῆς χαρακτηρισάσης αὐτοὺς ἀρετῆς, *ia* Psal. 7.

(b) Ὦ τυνδάρειον ἔρνος ὅποῖ' εἶ Διὸς πολλῶν δὲ πατέρων φημὶ ἐκπεφυκέναι, ἀλάστορος μὲν πρῶτον, ἔπειτα δ' θόνκ θανὰ τε ὄντα γῆ τε τρέφει κακά. Eurip. Troad.

(c) John 8.44.

(d) Gen. 21.10.

(e) Gen. 25.33.

(f) Gen. 27.36.

Luke 13.11.1.16.

Let them not content themselves that they are descended from antient families, but endeavour (which few like in any sense) to be *novi homines*, new men, new creatures. Let them not build upon the good deeds of their Ancestors, but see that they lay up a good foundation for eternal life by their own good works. Our Saviour commanded them silence, that proclaimed him with a loud voice to be the Son of God, and why? If we will believe Saint (h) *Ambrose*, Because he desired rather to be acknowledged God by his own good deeds, than by other vain words: And this we find certain, that *John* the *Baptist* knowing the humour of the Jews to be such as is common with Nobles and Gentlemen, charges them to give the world some evidence of their own worth, and not to think highly of themselves, only because they were descended from *Abraham* (i) *Bring forth fruits worthy of Repentance, and think not to say within your selves, We have* Abraham *to our father.* (k) Not the descent from *Abraham*, much less from any other ancestors whatsoever, but the like faith, and piety alone, which was in *Abraham*, will save us. It was feelingly replied by *Polynices* to his mother in the Tragedy, when she askt him, If his noble birth did not stand him in much stead, did not greatly advance him in his banishment. *Alas* (l) said he), *'tis a a Wretched thing to be poor. My noble birth fat-*

(h) *Confitentibus Dei filium imperabat tacere, ut operibus magis quàm sermonibus Deus agnosceretur; & tu Nobilem te dicis qui es factus?* Ambros. *in* Psal. 119.

(i) Mat. 3. v. 9.

(k) Abraham *quidem salvatur; sed te Nobilitas generis non salvabit, nisi fidem servaveris.* vid. plur. *in* Ambros. ibid.

(l) Κακὸν τὸ μὲ ἔχειν τὸ γένος ὐκ ἐβοσκ. μὲ-- τὰ χρήματ' ἀνθρώποισι πιμώτατα, δυνάμιν τε πλείστην τῶν ἐν ἀνθρώποις ἔχει. Eurip. Phœnis.

ted

ted me not, fed me not: it is wealth alone gains honour amongst men, and he that is noble if poor, is as good as no body. So may we say to those that think highly of themselves in regard of nobleness of birth, and have no respect to godliness of life. Alas, 'tis a wretched thing to be poor in grace. Nobility sanctifies not, saves not, keeps no sin from any soul, nor any soul from Hell. Though it may find admission for a man into Princes Courts on earth, yet it will make no way of it self alone into the Court of heaven; *For* (m) *without holiness, no man can see God.* It is piety, and holiness, which God hath respect unto alone, and if a man have all other natural and civil ornaments, and want piety and holiness, he is, though he think himself with *Simon Magus* to be some (n) great one, but (as Saint *Paul* professed of himself to be (o) without charity) just nothing.

(m) Heb. 12. 14.

(n) Acts 8. 10.

(o) 1 Cor. 13. 2.

3. This is direction both for noble, and ignoble, how the one may gain that which as yet he hath not, and the other may enhance that, which he hath already. (p) As *Socrates* advised young men, *If they were ill favoured to correct their deformity by vertue, and if they were fair, not to stain their beauty with vice.* So let men of mean and low birth ennoble themselves by a godly life, and (q) press to the mark for the prize of the high calling of God in Christ: and let those that are of an high and honourable birth

(p) ὁ Σωκράτης ἐκέλευε τῶν ἐσοπτριζομένων νεανίσκων τὸς μὲν αἰσχρὸς ἐπανορθοῦν τῇ ἀρετῇ τὸς δὲ καλὸς μὴ καταισχύνειν τῇ κακίᾳ τὸ εἶδος. Plutar. *praecept. nuptial.*

(q) Phil. 3. 14.

birth, take heed how they debase themselves by low and sordid manners; but adde rather a godly conversation, as a great grace and ornament to that which they have by their birth, a noble disposition. There is a way left open by God for the ignoblest, if they will seek it (r) by well doing, to attain to honour and glory, and they that are of the meanest repute with the world, may yet by a pious life obtain with the Saints (s) a good report in the world, and leave a blessing to their posterity, and treasure up a recompence for themselves to all eternity. They that are the least in the world, may become great and glorious by becoming godly and gracious; and there is no defect in any sort or condition of men, but it may be made up by a Religious conversation: the simple by this means may become (t) wise and understanding, the poore by this means may be (u) rich. The weaklings of the world may thus become the (x) *the Chariots and Horsemen of* Israel. They that have not a rag to their backs may by this means be arrayed in (y) fine linnen, lean and white. They that have not a morsel of bread to eat, may feed every day of (z) *Manna, angels food*. They that are servants and slaves may by this means become (a) free. They that are deeply indebted, may thus have their bonds (b) cancelled. They that are reckoned (c) the filth and offscouring of the world may

(r) Rom.2.7.

(s) Heb. 11.2.

(t) Deut.4.6.

(u) Jam.2.15.

(x) 2 King.2.12.

(y) Rev.19.8.

(z) John 6.33.

(a) 1 Cor.7.23.

(b) Col.2.14.

(c) 1 Cor.4.13.

may by this means become the (b) Lords jewels. They that have not (c) a foot of Land may thus have a (d) part in the inheritance of the Saints in light. They that are but dust and ashes, may be made partakers of the (e) nature, (f) life, and (g) holiness of God: Thus Piety doth supply every want, defect, ignominy. Thus (h) διὰ κατόπτρου ἐν ὀνομάτων, by those forenamed formes, phrases, and expressions as by a glasse darkly may be seen, (i) ἐξαίσια κάλλη νομάτων, the transcendent prerogatives, priviledges, beauties, excellencies, glories, partly bestowed, and partly prepared, and to be conferred hereafter upon the godly. Thus as the very Heathen could acknowledge, (k) Let a man be Godly and Religious, and all the Victories, Trophies and Triumphs in the World, shall not make him more conspicuous, more illustrious. True it is, (l) the profane great Ones of the world, will still despise those of mean birth, notwithstanding their godly life, and do scorn generally to have any commerce with them, or society in any office, not only if they be low and Mechanick persons, which might give just offence; but

(b) Mat. 3. 17.
(c) Act. 7. 5.
(d) Col. 1. 12.
(e) 2 Pet. 1. 4.
(f) Ephes. 4. 18.
(g) Heb. 12. 10.
(h) *Scribit hæc Philo de religiosis in Ægypto. Videtur viris istis universa legis Scriptura animanti similis esse, ita ut superficies verborum corporis, sensus vero in verbis reconditus animæ sit loco, quem ipsorum religio præcipuè quasi per speculum nominum eximiam sententiarum pulchritudinem relucentem observans contemplari cepit.* Euseb. lib. 2. cap. 18.
(i) *Explica totos fastus, constitue omnes currus triumphales, nihil tamen morum principatu speciosius reperies.* Valer. Max. lib. 8. *Haud parvæ rei judicium senatum tenebat, qui vir optimus in civitate esset. Veram certè victoriam ejus rei sibi quisq; mallet quàm ulla imperia honoresve suffragio ceu Patrum, ceu Plebis delatos.* Liv. lib. 29. *Hic honor habitus Scipioni Nasicæ.* Vid. lib. 30. (k) *Nulla ingenia tam prona ad invidiam sunt, quam eorum qui genius ac fortunam suam animis non æquant, quia virtutem & bonum alienum oderunt.* Liv. lib. 35.

though they be as able as themselves in any politick or civil capacity. It hath been observed by Naturalists, *That there is such such an* (l) *Antipathy betwixt two Birds, that though their bloud be mingled together by force, yet they soon sever and divorce themselves again from each other:* And it hath been observed also by Moralists of the Nobility and Communalty, (l) *That howsoever they sometimes joyn together upon some common services, yet they soon break again, and upon the lest occasion fall quite in pieces.* Great Ones bear themselves commonly so high upon their birth, that they care not that any should come nigh them, though never so well qualified for parts and life. Nor can they willingly give others that (m) honour for their own, which for the most part, they arrogate to themselves meerly for the Vertues of others. But look now as the profane great Ones despise the godly for their mean birth; so God despises them for their wicked life. As they look upon the godly as a base, so God looks upon them as a black brood. His own people, descended from fair progenitours, he ranks, by reason of their vicious manners, which the foul-faced *Ethiopians*, (n) *Are ye not as the children of the Ethiopians unto me, O ye children of Israel, saith the Lord?* As they reproach the godly for their mean beginning: So God reproaches them for their wicked living.

(l) *Inter Agathallos & Acbanthides tantum est odium, ut, si sanguis eorum vi misceatur, continuò secernat se ac dissiliat: Sic inter Patricios & Plebem, siquando pro rerum usu conjungantur & conspirent, durat tamen usq; odium naturale.* Cornel. à Lapide citat. tanquam ex Plutarch. in cap. 30. Proverb.

(m) *Quod ex alienâ virtute sibi arrogant; id mihi ex meâ non concedunt. Sic queritur* Marius in Salust.

(n) Amos 9. 7.

(o) *The Princes are Rebellious.* (p) *The Princes are revolters.* (q) *The hands of the Princes were chief in the Trespass.* (r) *The Nobles of Tekoah refused to put to their neck to the yoke of the Lord.* Thus they are branded to eternity, partly for their wickedness, partly for their averseness to the works of Piety. And as God, so all good men, though they be honourable by reason of their outward condition, yet hold them as vile persons by reason of their filthy conversation. And Satan surely cannot but laugh to see them stand extreamly upon their birth, and yet make themselves the children, yea, the very first-born of Hell, by their wicked life; as if they desired to be chief in the lower, as they are here in the upper world.

(o) Es. 1. 23.
(p) Hos. 9. 15.
(q) Ezra 9. 2.
(r) Neh. 3. 5.

(s) —*Crassum ridet Vulfenius ingens*
Atque horum centum curto centusse licetur.

(s) *Et centum Græcos curto centusse licetur.* Sic in Poet. Pers. Sat. 5.

Great *Vulfenius* laughs at such in grossest wise,
And hundreds doth scarse at hundred farthings prise.

We hate the exposing of any to derision, but we would, not unwillingly, have our words make some impression. We would have great Ones and Gentlemen see what little cause they have to brag of their Nobleness and Gentility, while they make them-

themſelves the children of the Devil, and liable to the ſame condemnation with the Infernal ſpirits, by their profaneneſs and impiety. For why? Are not the Devils (if I may ſo ſay) as well-born and deſcended as the beſt? Are they not the Sons of God, and the children all of them of the Higheſt? But not keeping their (t) firſt eſtate wherein they were created, that is, their holineſs, they ſoon forfeited their happineſs, and forſaking their proper ſtation by diſobedience at the ſame inſtant they loſt that excellency which they had over others of Gods creatures, and their native preheminence. A wonderful meaſure of knowledge indeed, and no leſs (u) power remains in them ſtill; but, their holineſs being gone, the good Angel is wholly dead in them, and the evill ſpirit alone doth ſurvive: And ſhould they now pleaſe themſelves and be proud of their endowments, having forfeited the honour of their Creation, and expoſed themſelves aſſuredly to eternal perdition? Our condition is naturally the ſame with theirs, but that they are fallen without recovery, and there is a way opened for us to redeem our ſelves from our miſery. The only thing that preſerves the elect Angels, and which muſt raiſe lapſed man, is *Holineſs*. Shall we then content our ſelves with our preſent greatneſs, and not ſeek to recover by a holy life our former happineſs. (x) *The righteous,*

(t) Jude verſ. 6.

(u) *Quamvis internæ felicitatis beatitudinem perdidit, naturæ tamen ſuæ magnitudinem non amiſit; cujus adhuc viribus humana omnia ſuperat.* Greg. mor. de diab. lib. 34. cap. 13.

(x) Prov. 12. 26.

righteous, not the Greatman, Nobleman, Gentleman, *is more excellent then his neighbour.* And shall the godly, though mean of birth, rise up and lay hold of eternal life by Righteousness; and shall the great Ones and Nobles of the earth perish as the dung of the earth in their dung, their own Wickedness? Men aim generally at Greatness, and labour to be as high as the best; and did they seek it by Holiness, they would certainly attain it first or last. But now this (y) right hand and left, upper place and lower, precedency and concomitancy turns all things topsie turvey, and brings them in the end, which otherwise might stand like innocent sheep at the right hand, into the place of (z) clambering Goats on the left. Nothing at the last day will avail us but faith and sanctity when Christ shall come to be (a) glorifyed in his Saints, and to be admired in all that believe. If men were wise, they would not only as the children of this world ptovide for the present; but, as the children of light, look through the present to future advancement. They that minde only the present are like those that see with

(y) Τὸ δεξιὸν τοῦτο καὶ τὸ ἀριστερὸν καὶ τὸ μέσον καὶ τὸ ὑψηλότερον καὶ τὸ χθαμαλώτερον καὶ τὸ προβαδίζειν ἢ συμβαδίζειν πολλὰ πεποίηκε τὰ σωτήρια ἡμῖν διὰ κενῆς καὶ πολλοὺς εἰς βόθρον ὥστε καὶ εἰς τὴν τῶν ἐρίφων χάραν ἀπήγαγε. Nazian. Orat. 28.

(z) *Pendentem summa capream de rupe videbis:*
Casuram speres, decipit illa canes.
Mart. lib. 13.

(a) 2 Thess. 1. 10.

with one (b) eye alone, which seldom see well, and are not very sightly themselves to be seen: but they that look to the present and the future, are like ambidexters and lay hold at once both of this life, and that which is to come. Let great Ones then and Gentlemen look with both eyes to the present and future felicity; and attaining by their birth, to present Dignity, like ambidexters, let them lay hold of the future by Godliness and Piety. And that they may be assured, let them content themselves with nothing that is less then Piety. (c) As Christ saith, *If you love them that love you, what reward have you? Do not even the Publicans do the same? And if you salute your brethren only, what do you more then others? Do not even the Publicans so?* So may we say here, If men have Wisdom, and Learning, and Magnanimity, have they more then the Heathen? If they affect the Religion which they profess, and seek the advancement both of it, and those that administer thereunto; Do not the Heathen do so? We have shewed, that these things may be in singular manner in natural men, in such as are Noble only by Nature. Let not Christians therefore, be they Noble, Gentlemen, or others, content themselves in going thus far; but as St. *Peter* after

(b) Οἱ γὰρ ἢ βέον μόνον ἢ λόγον καταρθωκότες, τῷ ἑτέρῳ ὑπολείποντες, οὐδὲν ἧττον ἑτεροδάλμων, ἐμοὶ δοκεῖν, διαφέρουσι, οἷς μεγάλη μὲν ζημία, μεῖζον δὲ τὸ αἶσχος ὁρῶσί τε καὶ ἐναμφίοις· οἷς δὲ καὶ ἀμφότερα ἐδεξιωμένοις ἀπαρκεῖ καὶ εἰ ἀφελεξίοις, τέτοις δὲ τὸ εἰ τελείοις καὶ βιοτάδιν μὴ τ ἐκεῖθεν μακαριότητος. Naz. orat. 20.

(c) Mat. 5. 40, 47.

after he had reckoned up many vertues, *Knowledge, Temperance, Patience,* bids, Add to all these (d) *Godliness.* As if he had said, Let men see that they be all managed by the word of God, and all tend to the glory of God. This is the nature of Godliness, to make another Alpha and Omega, another beginning and end of all that is within us, and all that comes from us. And as all the stars in the firmament cannot make day without the Sun, nor an infinite sight of Cyphers arise to the smallest number without the addition of some figure; So neither can all the excellencies in the world, without Piety, make any thing in Christian Divinity, nor add any thing of moment to the spiritual Nobility. Let none therefore, great or small, content themselves, as we have said, with any thing but Godliness; but rather labour to winde themselves up to the highest pitch of Christian Nobleness. To subdue our passions, to mortifie our inordinate affections, to conquer our lusts, to minde the things which are above, to have the desires of our heart still upon God, and the remembrance of his Name, to stand for God in opposition to the world, and depend wholly upon his Providence; to contemn both the profits and pleasures of this world, neither suffering our hearts to be overcharged or besotted with the one or the other, is true Godliness, and that which few attain unto, true

(d) 2 Pet. 1. 5. 6.

true Christian Nobleness. We may observe many that stand much upon their Gentility, that are infinitely sottish; and many that pretend much to Piety, that are infinitely Covetous; and both of them despising and scorning each other. (e) As *Bernice* the wife of *Deiotarus*, and a certain *Spartain* Dame meeting one day, turned their backs to one another suddenly, the one as it should seem abhorring the perfume of sweet powder, the other the smell of rank butter: So these usually keep aloof off; the first scoffing at the others sordid Piety; the second at the others sottish Gentility. And do we not think that there is a third man that may justly scorn both as having nothing in them of true Christianity? Do we not think to finde

(e) Πρὸς Βερόνικλιν τὴν Δειοτάρου τοῦ Λακεδαιμονέων τινα γυναικῶν ἀφικόμενος λέγεται· ὡς ὁ ἕνεκεν ἀλλήλων παρῆλθον, εὐθὺς ἀπεστράφησαν, τὴν μὲν τὸ μύρον, ὡς ἔοικε, τὴν δὲ τὸ βάτυρον δυσχεράνασαν. Plut πρὸς κολώτ.

(f) *Atreiden, Priamumque, & sævum ambobus Achillem.*

(f) Virg. Æneid. lib. 1. *Accommodat hunc versum etiam Seneca Catoni: qui talis fuit Cæsari & Pompeio, qualis Achilles Agamemnoni & Priamo.* Epist. 104.

(ling,
The drunken sot, and the wretched world-
And the good man, both alike detesting.

He that is master of his passions, that hath command of his affections, that hath his conversation in heaven, and keeps communion still with God; that infinitely scorns the world, and is wisely temperate in the use of the creatures; he only is the true Christian. And he that is such a one is truly Noble. And though his birth be never

never so mean and low, yet if his parts advance him in the Common-wealth to any office or dignity (g) *Agnosco procerem*, and look on him as meet to encrease the number of the Gentry or Nobility. Godliness (as it is said of the Crown) takes off all taindours of bloud; and, *cæteris paribus*, makes any birth passant and good. Yea Godliness alone hath a Crown laid up for it. (h) *Hence forth there is laid up for me a Crown of righteousness.* God hath promised it to Piety, and he that hath promised, will one day set it upon the head of the Godly, and being set on, there it shall rest to all eternity.

(g) Juven. Satyr. 8.

(h) 2 Tim. 4. 8.

4. This should make the children of God careful to answer their birth, and to walk worthy of the Lord, who is not ashamed to be called their Father, and hath bestowed upon them the honour of being called his Sons. We see that Nobles and Gentlemen stand much upon their Honour, and are careful not to stein it themselves, and give this, as he in the Poet, in charge to their children.

(h) Ἀιεν ἀειςεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
Μηδ' ὀνόσ' πατέρων ἀγαθῶν——

(i) Homer. Iliad. 6.

To

To excell still others in worth and dignity,
And not to stein the honour of their Ancestry.

How much more then should the Sons of God, the children of the most High, stand upon their Honour, and be careful to approve and practise the best things, taking heed, lest they do any thing whereby that worthy name, by which they are called, may be blasphemed. (k) Yea seeing the earth brings forth grasse and herb, yielding seed after its kinde, and the tree brings forth fruit after his kinde; They which are the off-spring of God, and of kin (if I may so speak) to heaven, should be ashamed not to answer their kindred. It was a foul shame which the Son of the great *Scipio* brought upon his family, (l) To have the Ring whereon his Fathers head was graven, pluckt from his hand, as having nothing of that wisdom in his head, or stoutness in his hands, which gave his Father a seat in every noble *Romans* heart. It

(k) *Herba generi respondet suo. Tu non respondes tuo? Tritici granum sparsum terræ, generis sui gratiam reddit: & tu degeneras? Fruges non adulterant sui sinceritatem seminis, tu adulteras puritatem animæ, vigorem mentis, corporis castitatem.* Ambros. Hexam. lib. 3. cap. 7.

(l) *Propinqui à manu ejus annulum, in quo caput Africani sculptum erat, detraxerunt.* Val. Maxim. lib. 3. cap. 5.

It (m) was a far greater shame, that the trifling spirit of *Nero*, and the cowardly spirit of those that durst not withstand his humour, brought upon the *Romans*, that not only the Knights, but the chief Senatours of *Rome*, should come into the Theatres, and condescend to take upon them the parts of Common-Players on the Stage. That the Noble families which had sent forth Consuls, Commanders, Conquerours; should now send forth Fidlers, Dancers, and Fencers. That they should be now Actors of those things whereof their Ancestors scorned to be Spectators: That they whose Trophies and Temples were to be seen, as monuments of their Noble Families, should now be made the mirth and maygame of the common people: That the conquered coming into the City, should point at the Conquerers saying *See the sons of those that sometimes conquered Kings and Kingdoms, and led them in triumph through their streets, become now themselves the grand Pageants and pastime*

(m) Ἐκεῖνο δεῖξαι καὶ ἄθλιον καὶ δεινότατον αἷμα ἐφύετο, ὅτι καὶ ἄνδρες καὶ γυναῖκες οὐχ ὅπως ἱππικοῦ, ἀλλὰ καὶ τῆς βουλευτικοῦ ἀξιώματος, εἰς τὴν ὀρχήστραν καὶ εἰς τὴν ἱππόδρομον τό τε θέατρον τὸ κωμῳδικὸν εἰσῆλθον, ὥσπερ οἱ ἀπιμότατοι· καὶ ἤυλησαν τινες αὐτῆς καὶ ὠρχήσαντο, τραγῳδίας τε καὶ κωμῳδίας ὑπεκείναντο καὶ ἐκιθαρῴδησαν, ἵππους τε ἤλασαν καὶ θηρία ἀπέκτειναν καὶ ἐμονομάχησαν οἱ μὴ ἐθέλοντες· καὶ εἶδον, οἱ τότε ἄνθρωποι τὰ ἡδόν, τὰ μεγάλα, τοὺς φονεῖς, τοὺς φαβίους, τοὺς πορκίους, τοὺς καλεείους τἄλλα πάντα, ὧν τὰ ἔθνεα, ὧν οἱ ναοὶ ἐωρῶντο κάτω τε ἑστηκότας καὶ τοιαῦτα δρῶντας ὧν ἔνια οὐδ' ὑπ' ἄλλων θεώμενα ἐθεώρουν καὶ ἐδακτυλοδείκουν τε αὐτοὺς ἀλλήλοις καὶ πέλεγον, Μακεδόνες μὲν, οὗτος ὅδε ὁ τοῦ Παυλου ἔκγονος· Ἕλληνες δ', οὗτος τοῦ Μεμμίου· Σικελεῦοι, ἴδετε τὸν Κλαύδιον; Ἠπειρῶται, ἴδετε τὸν Ἄππιον· Ἀσιανοὶ, τὸν Λύκιον· Ἰβῆρες τὸν Πόπλιον· Χαρχηδόνιοι Ἀσδρουβάν, Ῥωμαῖοι πάντες. Xiphil. in Neron.

pastime of Rome. And is it not as foul, though it be not accounted so, because custome hath made it common, That the children of God should prostitute themselves so far, as to play the same parts, which none but the vilest were wont to play upon the stage of the world: That the Church which was wont to send forth Armies of Saints, Confessors, Martyrs, should now send forth in greater number, Swearers, Drunkards and Covetous worldlings: That they should be Actors of those things which sometimes it was a (n) *shame to speak of*; and commit those things commonly which heretofore might not be so much (o) *as named amongst the Saints*: That they which were more then conquerours over the Devil, the world, and the flesh; and whose vertues erected so many Temples, to the eternizing of their memories, should now be themselves the grand conquests of Satan, (p) *The habitation of Devils, the holds of foul spirits, and cages of unclean and filthy lusts:* That men may justly point at them with the finger saying, *See the children and successors of the Saints, who sometimes conquered and converted the world, become now themselves the shame and scorn of Religion.* Such intimations as these (we know) sound harsh in the ears, especially of great Ones (who (q) though they many times act, yet seldome hear of, their dishonourable actions) to

(n) Ephes. 5. 12.

(o) Ephes. 5. 3.

(p) Revel. 18. 2.

(q) *Nero ut faciendis sceleribus promptus, ita audiendi quæ fecerat insolens erat.* Tac. annal. lib. 15.

and are as unpleaſant to us, as we make no doubt it was to the Princely Prophet to call the great Ones of *Iſrael*, (r) *Princes of Sodome, and Rulers of Gomorrah.* Such reproaches cannot ſo much grate mens ears, as ſuch carriages (s) *grieve, and vex, and fret* (as the Scripture phraſes are) *the good Spirit of God*: The things ſpoken of, being not only a ſhame to thoſe that profeſs themſelves the children of God, but an infinite diſhonour alſo to God himſelf. For what is Godlineſs, but the imitation of God? And wherefore are we ſtyled, and profeſs our ſelves the children of God, but that we ought, and take upon us, (t) *to be holy as God is holy*; and, to (u) *ſhew forth the vertues of him that called us out of darkneſs into his marvellous light?* Now when a man ſhall profeſs himſelf a Painter, and take upon him to make the picture of a King; if he miſhape him, and give him an ill Phiſmony or ill feature, ſtangers will be ready to judge of the Kings perſon as of an ill-favoured creature: So if the life of Gods children (which be as little pictures or Images, viſible repreſentations of the vertues of the inviſible God) be wicked and profane, Heathen and Infidels will be ready to blaſpheme the name of God while they judge and ſpeak of him according to his Counterpain. Thus the cruelties of the *Spaniards* in the *Indies*, who ſtyled themſelves, *The children of him*

(r) Eſa. 1. 10.
(s) Epheſ. 4. 30. Eſ. 63. 10. Ezek. 16. 43.
(t) 1 Pet. 1. 15.
(u) 1 Pet. 2. 9.

who is the Father of mercies, and yet committed fearful butcheries, gave occasion to that and the like Blasphemies; (x) *What a God (with a mischief) is this, who hath begotten such impure and wicked sons? If the Father be like the Sons, there is little goodness of a certain in him.* And if *Pagans* should live amongst us, and see how multitudes do abuse the name of God, sometimes for their politique ends, and worldly gain; sometimes altogether needlesly and in vain: How the most commit the greatest sins constantly, and salute God every day as confidently in his Ordinances; What would they think but that the God which we serve, were a dead Idol, a leaden God, such as (y) one of the Kings of *France* was wont to wear in his cap, kissing it and begging pardon of it when he had committed any foul murther, and promising it should be the last, and yet by and by fall to killing and kissing again? And why should they who keep as constant a course in Gods service as they do in sin, be thought to sin lesse grossely though not so ridiculously as he? What is it to use the ordinances and offices of Religion so, but to use them as the ordinances and offices that belong to a dead Idol, and not to the living God? Doth not God himself complain of this as of a grosse and ridiculous deportment? (z) *Will you steal, and murther, and commit adultery, and swear falsly, and burn*

(x) *Qualis (malùm) Deus iste est, qui tàm impuros ex se filios & sceleratos genuit? Si pater filiorum similis, minimè profectò bonum esse oportet.* Benz.

(y) Sir *Walt Raleigh* in his Preface to the Hist. of the World.

(z) Jer. 7 9, 10, 11.

burn incense unto Baal, and walk after other Gods whom ye know not, and come and stand before men this house which is called by my Name, and say, We are delivered to do all these abominations? Is this house which is called by my Name, become a den of Robbers in mine eyes? Behold even I have seen it, saith the Lord. (z) Thus they put on Religion, a matter of it self of inward excellency, to set a better face upon their outward pomp and glory; and they which before the Supream Judge of all, were full of abominable corruptions, stood fair in the eyes of men by a formal Profession. And this is a common carriage with men, and passed over as a matter of nothing; but we may take notice of that (which the (a) Psalmist saith) That the Lord sees, though for a time he be silent, and that he utterly dislikes those actions, wherein Hypocrites think him like themselves, and that he will set those things at last in order before their eyes, which they would not set, as they should have done, in right order before his. We should therefore be more careful of our demeanor for the time to come; and as we call God (b) *Father, who without respect of persons, judgeth according to every mans work, we should passe the time of our sojourning here in fear.* We should take all heed, left we any wayes dishonour our Noble Parentage, and labour in all things to be imitators of our Father (c) *as dear children.* Our Life should answer

(z) *Hypocritæ rem virtuti intimæ ad decorem sumunt visionis externæ; & qui ante supernum judicem nudi conscientiæ in infidelitate consistunt, ante humanos oculos; professione sancta verbo tenus palliantur.* Gregor. moral. lib. 25. cap. 15.

(a) Psal. 50. 21.

(b) 1 Pet. 1. 17.

(c) Ephes. 5. 1.

our Name, and our Conversation, our Profession, lest otherwise the issue be thus: (d) A good Name and an ill Fame: a fair Profession and abominable Transgression. We did set before you but now, the wicked practise of an evil Prince; we shall put you now in minde of a better precedent, who used a Picture, (e) the Picture of his Father, to better purpose, taking it out and viewing it when he was to act any thing of great concernment; that beholding his Fathers image in the frame, he might do nothing unworthy his Fathers Name. Let us abominate the former practise, and learn from the latter, to give much more that honour to the Father (f) of our spirits, which he did to the Father of his Flesh. Let us do nothing to dishonour Him, from whom we derive the greatest honour to be called his children. Let the Image of his Divine vertues be alwayes in our minds, engraven upon our hearts; and let us carry our selves so holily, so mercifully, so perfectly in all things, that all that see us, may (g) see that we are called by the Name of the Lord, and that we are a (h) seed which the

(d) *Nomen congruat actioni, actio respondeat nomini: ne sit nomen inane & crimen immane, ne sit honor sublimis & vita deformis, ne sit deifica professio & illicita actio. —— Ne sit gradus excelsus & deformis excessus.* Ambr. de dig. Sacerd.

(e) *Gestabat de collo suspensam in pectus auream laminam, in quâ nomen & imago patris insculpta erat, quâ subinde memoriam ejus refricaret, & quicquid vel faceret, vel loqueretur, sic ageret quasi inspiciente omnia & exaudiente patre.* Chromer. de Boleslao lib. 6. de reb. Polon.

(f) Heb. 12. 9.

(g) Deut. 28. 10.

(h) Es. 61. 9.

the Lord hath blessed. (i) It is a pleasure to Parents to see their own resemblance in their children, and it is an honour to children to keep alive the vertues of their dying or deceased Parents. And it is no lesse pleasing to God, that the life of his children should answer their birth; no lesse joy to the Almighty to see his Sons (k) walking in the truth, after the Commandement which they have received from their Father; to see them carrying, like *Gedeons* (l) Souldiers, a Divine light burning in their earthly Pitchers. To see them exercising the graces of his immortal spirit in their mortal bodies. And how signal and triumphant a badge of righteousness, and how great a crown of glory is it for them to behave themselves so holily and obediently, that God shall not have cause to complain of them, as he did of some, *I have nourished and brought up children, and they have rebelled against me?* But shall willingly speak to their eternal both commendation and consolation, (m) *Surely they are my people, children that will not lie,* children whose words and works are sutable; children who will not carry truth in their lips, and a lie in their (n) right hand;

(i) *Si hominibus lætum est & gloriosum filios habere consimiles; & tunc magis generasse delectat, si ad patrem lineamentis paribus soboles subsiciva respondeat: quanto major in Deo Patre lætitia est, cum quis sic spiritaliter nascitur, ut in actibus ejus & laudibus divina generositas prædicetur? Quæ justitiæ palma est? quæ corona? esse te talem de quo Deus non dicat, Filios genui & exaltavi, ipsi autem spreverunt me.* Cyp. de zel. & livor. Isa. 1. 2.

(k) 2 Epist. John, verse 4.

(l) Judg. 7. 18.

(m) Es. 63. 8.

(n) Es. 44. 20.

children that will not carry God in their profession, and the Devil in their conversation.

5. Hence they that be poor and pious may take solace, though they suffer many times in this life much disgrace; their Nobility is as good as that of the best, though they live here under a cloud of obscurity. What repute great ones have with the world, They have with God and good men; the one are the onely excellent Ones with the sons of men, the other with the (o) children of God: The one are the the Worthies of the world, the other are the Lords Worthies, of whom the (p) world is not worthy. The one are the Jewels of Kings, the other the (q) Jewels of the King of Kings. The one are the glory of Princes Courts, the other the (r) glory of Christ and his Kingdom. And howsoever there be (to use the words of the Prophet in another sense then he spake them) upon this glory a (s) covering, so that the world knows not their worth, yet the Lord knows it, and shall in due time manifest it to the world, as it was said of (t) *Cassius* and *Brutus* his image, which were concealed in *Junia's* Funeral, when twenty others of less note were brought forth, that they shone the more because they were not seen at all: so may it be said of the godly, The less conspicuous they are with men, the more illustrious they are with God; (u) Who more

(o) Psal. 116.3.
(p) Heb. 12.39.
(q) Mal. 3.17.
(r) 2 Cor. 8.23.
(s) Esai. 4. 5.
(t) *Viginti clarissimarum familiarum imagines antelatæ sunt*, Martii, Quintii, *aliaque ejusdem Nobilitatis nomina; sed præfulgebant* Cassius *atque* Brutus, *eo ipso quod effigies eorum non visebantur*, Tacit. *Annal. lib.* 3.
(u) *Summa apud eum est Nobilitas, esse clarum virtutibus, Quid apud Deum in viris Nobilius* Petro? *qui piscator et pauper fuit. Quid in fœminis beatâ Mariâ illustrius, quæ sponsa fabri describitur? Sed illi piscatori et pauperi cælestis regni à Christo creduntur claves: hæc sponsa fabri meruit esse mater illius à quo ipsæ claves datæ sunt*, Hier. Ep. 18. *ad* Celant.

more despicable with men, then *Peter* a fisher man and poor? who more honourable in the sight of God? What meaner creature then the blessed Virgin espoused to a poor Carpenter? who higher in the favour of God her Maker? To the one were given the keyes of heaven! To the other it was given to be mother to the God of heaven! And though all attain not here to the like honour and dignity, yet all are greatly beloved of God, and shall partake hereafter of the same glory. (x) Now they are the sons of God, and it doth not yet appear what they shall be, *but when Christ shall appear they shall be like him*, then they shall be as he is himself, (y) glorious in holiness: having sanctified and cleansed them, he shall (z) present them to himself a glorious people. Though they (a) lie among the pots here, yet shall they be hereafter as the wings of a Dove covered with silver, and her feathers with yellow gold. Though in this life they be (b) *black, like the tents of Kedar*, yet in the life to come they shall shine as the brightness of the (c) Firmament, yea as the (d) Stars, yea as the (e) Sun in the Kingdom of their father. And what then is the glory of the of the Nobles and Potentates of this world, compared to the glory which shall be revealed in the Saints? What are all the Titles, Ensigns, and Badges of Honour, which the various Fancies of men have in-

(x) 1 John 3.2.
(y) Exod.115.1.
(z) Ephes.5. 26,27.
(a) Psal.68.13.
(b) Cant.1.5.
(c d) Dan.12.3.
(e) Matt.13.43.

vented to set out the great Ones of the earth, to the splendour and lustre, beauty and Majesty wherewith the wisdome and power of God shall invest the heirs of heaven. That which the Apostle speaketh in honour of the Gospel above the Law, may we fitly speak in honour of the spiritual Nobility above the carnal. (f) That which is glorious hath no glory in this respect by reason of the glory that excelleth; For if that which shall be done away is glorious, much more that which shall remain is glorious: And we may close up this with the words of Saint *James* a little altered, (g) *Let the brother of low birth rejoice in that he is exalted, and let him of Noble birth rejoice in that he is made low*, and taught to seek a new Nobility, in a way common to all, by vertue and piety; for as the flower of the grass he shall pass away, and nothing but his vertue and piety shall remain and make him truly Noble and happy to all Eternity.

(f) 2 Cor. 3. 10. 11.

(g) Jam. 1. 9, 10.

6. And, in the last place, if men of Noble birth be vertuous also and pious, What should be their joy, and what their Crown of rejoicing, but this, that they have crowned their Nobility with Vertue and Piety? It was the speech of dying *Otho* to his Nephew (h), That he should never forget that his Uncle was Emperour, nor yet let his mind run too much upon it. And so, we think great Personages should never wholly forget, nor too much mind their Noble

(h) *Non patruum sibi* Othonem *fuisse, aut obliviscereturunquam aut nimium meminisset*, Tacit. *Histor. lib.* 2.

Noble birth, but mind this rather (which will be their onely comfort) that they lead a religious and godly life. (i) *Let not the wise man glory in his wisdom, neither let the mighty man glory in his might: Let not the rich man glory in his riches*: Neither (may we add) let not the Noble man glory in his Nobility: *But let him that glories glory in this, that he understands and knows the Lord.* Though a Noble Ancestry be a great honour with men, yet it is onely Piety, that procures them honour with God, (k) *Since thou wast pretious in my sight thou hast been hoouurable.* Though Gold be better then other metals, yet it passes not for currant coin in the kingdom, till the Kings image and superscription be instampt upon it: and though Noble persons be better by descent then others, yet they cannot pass for honourable in the Church, the Kingdom of God, till righteousness and holiness, the image and superscription of God be graven on them. *Theodosius* therefore rejoiced more that he was a (l) member of the Church of God, then that he reigned on earth as Emperour amongst men. And howsoever it be all one in some kind for a Prince to assume a small Title to that of King, as it is for him to wear a (m) garland of roses and flowers on his Crown of gold; yet *Lewis* the ninth

(i) Jer. 9. 23. 24.

(k) Es. 43. 3.

(l) Theodosius *magis se gaudere dixit, quòd membrum Ecclesiæ Dei esset, quàm quod in terris regnaret*, Ambros.

(m) *Sacrosancta majestas quæ ritu sacerdotum ungitur, unde Christi vocantur, non necesse habet post hæc titulo Equerii decorari, exili, frivolo, & ex ignorantiâ nato. Ausim dicere, quod pace tum aliorum, tum præcipuè Regum, dictum sit: Contumeliam Regiæ Majestati faciunt, qui hanc dignitatem, si hoc nomen meretur, suscipiunt; non secus atq; si supra diadema serium ex rosis, floribusq; suspenderent*, Laur. Val. *de* Ferdinand. *equerio facto lib.* 3.

ninth of *France*, counted it his greatest honour to be called *Lewis* (n) *of Poissi*, because there he was baptized, and received as a member into Christs visible Church. To be born of Noble Parents is, as it were, matter (o) of fortune and chance; but to be Vertuous and Pious, matter of divine Grace and special Providence. The number of Noble men every where in comparison is not (p) great: The number of those that are morally vertuous (though more then can be engraven (as one scoffingly said, all good Princes might) on (q) a Ring) is lesse; but the number of those who by true Piety seek for Glory and Immortality, is lesse yet by far. And the greater their paucity, the more eminent and singular is their glory, and as surpassing their felicity. As their birth is noble, so their life being holy, their end must needs be happy. Their (r) names by reason of Holiness are written in heaven, as an assurance of their happiness. Whereas otherwise notwithstanding their Noble birth, they should be written,

(n) *Lewis* IX. being askt by his Lords, What title of honour he would assume, as the *Romaa* Emperours and Kings of *France* in remembrance of their Acts and Victories; answered, My greatest victory was obtained against the Devil when I was baptized in the Church of *Poissi*. And in his familiar Letters he did not entitle himself *King of France*, but, *King of Poissi*.

(o) *Generari & nasci à Principibus fortuitum, nec ultra æstimatur*. Galb. ad Pisonem in Tacit. lib. 1. histor.

(p) Ἐυγένεια καὶ ἀρετὴ ἐν ὀλίγοις—— ἐλεῦθεῖς καὶ ἀγαθοὶ ἀδαμὲ ἑκατόν. Arist. lib. 5. polit.

(q) *Vides quàm pauci sunt principes boni, ut benè dictum sit à quodam mimico scurrâ, In uno annulo bonos principes posse perscribi atq; depingi*. Flav. Vopisc. in vit. Arelel.

(r) Luke 10. 20.

written, as the Prophet speaks, in the (s) earth, and all their glory at their death should be buryed with themselves in the dust. What one Noble man that lived an Atheist said he would have engraven on his Tomb when he was dead, the same may all of them say at their death, which rest only in their Noble birth; (t) *This is the door that opens to the regions below; this is the inlet to the Infernal pit.* Whereas they which add to their Nobility Vertue, and to Vertue Piety, may say of Death, as *Jacob* did of *Bethel*, (u) *This is the gate of Heaven*; and with the Apostle, (x) *By this an entrance shall be administred unto us into the Kingdom of Christ.* And whereas the former, as Princes and Rulers of the earth, draw multitudes after them to sin and prophaness: The latter as Princes have (y) Power with God and men, and prevail with many to walk with themselves in the way of Vertue and Godliness. And as, to the one, Power and Rule, and Authority is given wholly, the world doth (z) wonder and wander also after them to their utter ruine and destruction: So the other, as it was said of *Constantine*, are raised up by God (a) *tanquam res quædam peregrinæ*, as strange spectacles, to draw others after them for their eternal welfare and salvation. And as great punishments follow the one, sutable to their great profaneness: So great rewards abide the other, answerable to the greatness

(s) Jer. 17. 13.

(t) *Hæc verba Nobilis quidam qui Atheisticè vixerat, voluit monumento suo inscribi, Hæc mihi porta ad Inferos.* Æn. Syl.

(u) Gen. 28. 17.

(x) 2 Pet. 1. 11.

(y) Gen. 32. 28.

(z) Revel. 13. 2, 3.

(a) *Hic Imperator virtute tàm eximius ex Dei sapientiâ mortali hominum generi donatus fuit, tanquam res quædam peregrina quæ homines in admirationem traduceret.* Euseb. in Vit. Const. lib. 3. cap. 2.

greatness of their deserts. True it is, both aime at Honour, *and would not* (as the Apostle speaks) *be* (b) *unclothed, but clothed upon*, even with honour upon honour. But to the one, at death, an addition of Honour is given to that which they have; and from the other (c) *even that which they have is taken away*. Wherefore? Because (as it was with *Jew* and *Gentile* in matter of *Justification* (d) by faith and works) the one rest in that honour which comes by Nature, and seek not after that which comes by Piety: The other minde chiefly that which flowes from Piety, and rest not in that which they have by Nature. And thus they gain while the other lose, and raise themselves to new, when others fall from their antient Dignity. As Nature puts a lustre upon them, clothing them with the honour of Nobility; and as they (e) put on righteousness, and cloth themselves with Piety, wearing it in their lives as a Robe and Diadem: So the Lord, after death, clothes them with glory and immortality. And as it was wisht in the behalf of one, who was both a good Man, and a good Bishop, *That one Crown might be given him for his own piety, another for his pains which he bestowed on his People.*

(b) 2 Cor. 5. 4.

(c) Mat. 13. 12.

(d) Rom. 9. 30, 31, 32.

(e) Job 29. 14.

(f) *Fortunatus* de *Felice* Episcop. Gallican. urbis Nannet. Magdeburg. Cent. 6. cap. 10.

(f) *Una corona tibi de te tribuatur ab alto:*
Altera de populo vernet adepta tuo.

Let

Let one Crown for thy self be giv'n thee
from on high:
Let another spring from thy peoples Piety.

So when men are both Noble by birth, and notable also for a pious life, God rewards them accordingly: bestowing as it were a double Crown upon them, one for their own, another for the illustrious precedents, and singular patterns of Piety which they give unto others.

THE END.

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